



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

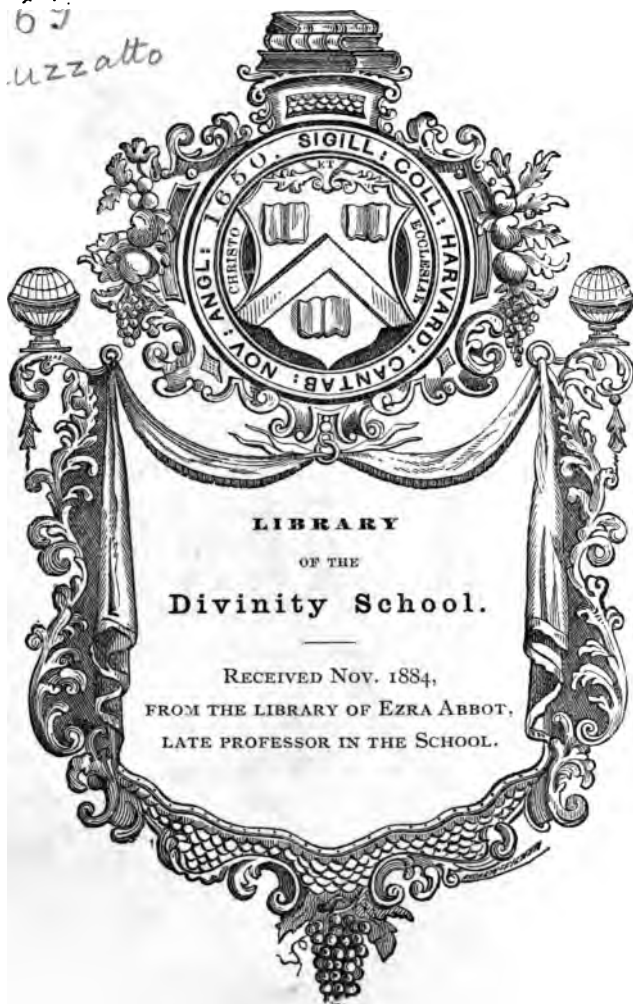
About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

369
LUZZATTO



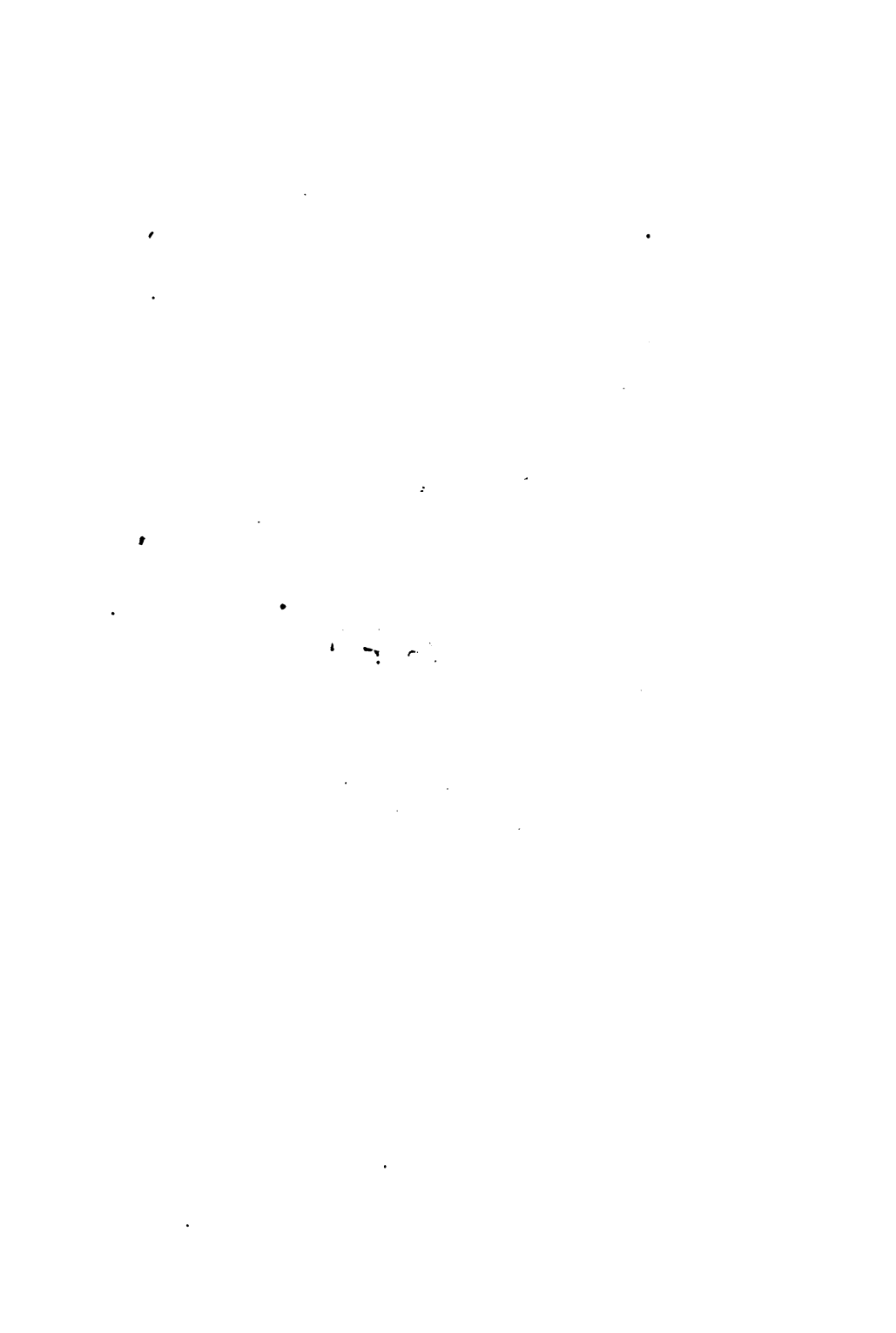
65
uzzatto



in

Some Good

226
1.52



©

GRAMMAR

OF THE

BIBLICAL CHALDAIC LANGUAGE

AND THE

TALMUD BABLI. IDIOMS.

BY
Samuel David
S. D. LUZZATTO,

LATE PROFESSOR IN THE RABBINICAL INSTITUTE AT PADUA, ITALY.

TRANSLATED FROM THE ITALIAN, AND LARGELY REVIEWED

BY

J. S. GOLDAMMER, D.P.,

RABBI IN CINCINNATI.

"Qui transtulit sustinet."

NEW YORK:
JOHN WILEY & SONS,
15 ASTOR PLACE.
1876.

Entered according to Act of Congress, in the year 1876, by
JOHN WILEY & SONS,
In the Office of the Librarian of Congress, at Washington.

JOHN F. TROW & SON,
PRINTERS AND BOOKBINDERS,
205-213 East 12th St.,
NEW YORK.

To

THE PRINCIPAL FOUNDERS OF THE HEBREW UNION COLLEGE:

**DR. I. M. WISE,
M. LOTH, ESQUIRE,
H. ADLER, “**

Dedicated

RESPECTFULLY

BY

THE EDITOR.

PREFACE BY THE EDITOR.

THERE is no ancient language into which the grammarians have brought more confusion for its teachers and pupils than the Chaldaic. They have compiled rules and laws for the study of this vernacular regardless of its different dialects, and thus have increased the difficulties the student has to meet with whenever entering the field of dead languages. The attempt, therefore, to treat particularly each dialect of this tongue in its grammatical proprieties, in order to make the student perceptibly familiar with the different principles prevailing in its different phraseologies, must be considered as one of the methods the most appropriate for acquiring a thorough knowledge of the Chaldaic language, and that the author succeeded in his endeavors is unquestionably shown in each paragraph of this work.

The method applied in this grammar is as plain as intelligible, and entirely adapted to the use of the student who aims to acquire in as short a time as possible a clear understanding of the Chaldaic sections in the Bible, which are of the greatest importance to biblicalists, and especially to theologians.

As to the talmudical grammar, it seems proper to be observed, that :

1) This grammar is the first attempt that ever has been made to show the dialect of the Semitic tongue in the Talmud, hitherto considered as of a style as confused as anarchical, to be inferior to *no* language concerning the grammatical organizations of laws and principles, without which no language ever became the true expression of ideas.

2) By the use of this grammar the student will acquire a knowledge of the subject he chooses to study on clearer, and a perception more definite than has generally been the case as long as a grammarless method has been observed.

3) This grammar affords the teachers of the Talmud a new method of instruction, more fruitful and more efficient than any that has been observed ever since in any theological school.

4) The difficulties of self-instruction in the Talmud, almost insuperable, as is generally known, will greatly be surmounted by the use of this grammar.

There are some of the **למדנים** who boastingly claim to have acquired talmudical attainments without the least knowledge of grammar; but such claims are to be credited no more than the pretension of a mariner to determine the direction of his ship without the aid of a compass; for, what the compass is to the mariner, that is the grammar to the **למדן** in the ocean of the Talmud.

5) The importance of this grammar will be highly acknowledged by every scholar of Jewish theology, not only in regard to the study of the Talmud, but also to what concerns the reading of the vast literature accumulated around this gigantic work during so many centuries. There is within the whole range of our

theological literature scarcely one writer who did not make use of the talmudical dialect, and there will be found ever so many passages which, hitherto obscure to the reader for want of a theoretical knowledge of the language, may satisfactorily be elucidated by application of this grammar.

But above all these considerations, this book owns yet another, more intrinsic merit for the favor of all friends of Semitic literature and for their permanent patronage. This merit consists in the facility it furnishes to a ready knowledge of a language which not only was spoken by a people yet in existence, and in close intercourse with almost all living nations, but which also embraces within its sacred folds thoughts and ideas being the very nucleus of our present moral and religious life. At a time when the monuments of dead antiquity rise to tell us stories of lost ages; at a time when the sounds that rung on the lips of nations forgotten thousands of years ago, and of scarcely any relation to the conditions of our present life, are resuscitated and remolded into their original forms—at such a time one can hardly be able to plead in excuse for dooming to silence a tongue that speaks even as yet as powerfully to the very soul of our life as in times of yore. Let us therefore release from oblivion our beloved Talmud, and adapt it to a thorough study for our youth in removing every obscurity from its language through the light of a grammatical exposition of its laws and principles, as was intended to by the author of this book. And should the feeble efforts in translating it into English prove a help to the American student of Jewish learning, such as to enable him to

acquire a clear knowledge of the Talmud, then the Editor's fondest anticipation will fully be realized.

Considering this grammar as the first attempt of the kind, the reader will hardly find it strange that the author's opinions, though keenly developed and supported by deep erudition, yet often lack that trait of plain truth which alone determines the reader's mind to surrender without objection. At such occasions I—*facile est inventis addere*—have laid before the reader my own views in marginal annotation, unsigned, however, while the author's own remarks are signed by: A.

I. S. GOLDAMMER.

CINCINNATI, February, 1876.

INTRODUCTORY REMARKS.

CHAPTER I.

§ 1.

THE Biblical Chaldaic is that language in which the following chapters and verses of the Scriptures are written, viz.: In the book of Daniel, from the fourth verse of the second chapter to the end of the seventh chapter; in the book of Ezra, from the eighth verse of the fourth chapter to the eighteenth verse of the sixth chapter, and from the twelfth to the twenty-sixth verse of the seventh chapter; further, in Jeremiah, the eleventh verse of chapter ten; and finally, two words in Genesis, chapter thirty, verse forty-seven.

§ 2.

The Biblical Chaldee is the oldest relic preserved of the ancient Chaldaic or Aramaic tongue. There exists besides this no book whatever handed down to us in the vernacular idiom of the earliest Chaldeans. As to the writings known to be the Syriac or Chaldaic literature, of which the "Peshito," a version of the Scriptures, is the oldest work, they belong mostly to the Christian era, and are written by Christian authors.*

* C'est donc aux Juifs que nous devons ce qu'il est possible de savoir sur l'ancien idiome arameen." Renan, *hist. gén. des langues antiques*, p. 214, which translated reads: "It is to the Jews that we are indebted for all that we may possibly know about the ancient Aramaic idiom."

§ 3.

The Biblical Chaldaic is written with the Hebrew characters furnished with the Hebrew vowels, and in accordance with the rules of the Hebrew grammar. There occurs, however, occasionally a long vowel in connection with a short and unaccented syllable, as in : באִישָׁתָא, Ezra iv. 12 ; * מְדִינָתָא, id. v. 8 ; vi. 2 ; עִבְרִיתָא, Daniel ii. 49 ; Ezra v. 8 ; גְּבִירָתָא, Dan. ii. 20, 23 ; שְׂאֵלָתָא, id. iv. 14 ; בְּלִטְשָׁאֲצָר, id. i. 7, etc. ; שִׁשְׁבָּצָר, Ezra v. 14, 16.

§ 4.

The Chaldaic orthography differs from that of the Hebrew in regard to the פְּתִיחָא furtive. It is omitted at the ה preceded by צִיר, f. i. בִּרְחָה, instead of בְּרִחָה, as is the case in Hebrew, as in הִגְבָּהּ.

§ 5.

In the Chaldaic the קִמְץ has the peculiarity of contracting to no shorter vowel, but to remain unaltered (v. § 19). It is, however, omitted at the end of words in cases where the א disappears, *e.g.*, מֶלֶכָא king, מְלִכִין, and corresponds generally to the חֹלֶם in Hebrew, *e.g.*, דִּר=דֹּר generation, שְׂאֵל=שָׂאֵל : inquiring.

* In later editions and lexicons this word has been changed into באִישָׁתָא, but this is a mere corruption, as the form באִישָׁא (contr. בִּישָׁא, בִּישָׁא) is frequently occurring in the Chaldaism of the Talmuds, both the Yerushalmi : Taanith iii. 4 ; Chagiga ii. 1, as well as Babli : Berachoth, p. 22a, where, according to Aruch, it must read באִישָׁא דִּוְרָה. The meaning of this word is : bad, evil, in the physical as well as in the moral sense of the word.

§ 6.

The ׀ at the end of a word has the quality of a guttural letter, so as to be preceded by open vowels.

§ 7.

The י (Jod) preceding ׀ and ׀, as suffixes, is generally mute; it solely denotes the plural (§ 14).

§ 8.

There is a relation between a part of the consonants of the two languages, the Hebrew and the Chaldaic. The lingual letters ׀, ׀, ׀ stand frequently in the Chaldaic for the dentals, ׀, ׀, ׀, employed in corresponding Hebrew words. So also are used in the Chaldaic ׀ for ׀, ׀ for ׀, and ׀ for ׀ of corresponding Hebrew words.*

§ 9.

The letters ׀ and ׀ are employed in the Chaldaic as servile letters for the same purpose as in the Hebrew, with the exception of the ׀, which is used only as a prefix to make the ׀-form (s. § 46).

§ 10.

In other Aramaic dialects the ׀ is used, instead of ׀, to make the reflective forms of the verbs (v. § 42), the first radical of which is a ׀; *e.g.*, ׀. This ׀, however, is found only in the lectio marginalis (masorah) to Daniel ii. 9, but not in the text. They also make use of the prefix ׀ to express the relative:

* *E.g.*, ׀ I beg, Heb. ׀; ׀, Heb. ׀ iron.

which, instead of the separate particle **ו** in the Bibl. Chal. for the same purpose (§ 37). The prefix of the word **דָּן**, Daniel ii. 31, vii. 20, is considered by some to be such a particle, which, however, is incorrect, as will be shown § 36.

§ 11.

The letters **הם וכלב** serve, like in the Hebrew, as prefixes. The **ה** denotes simply the interrogative, and never, as in the Hebrew, the demonstrative, or the article, or the local. The **ב** signifies: of, from, out, as in the Hebrew, and occurs in **בְּצִדְרִי**, Daniel vi. 5, and Jeremiah x. 11; **בְּמִצְרָיִם**: from the earth; the word **בֵּן**, however, is generally used in the Bibl. Chal., as also in the Syriac. The **ו** signifies, like in Hebrew, the conjunction; but there is no **ו** conversive in any Chaldaic dialect. The **ל** and **ב** are in the Chaldaic of the same service as in Hebrew.

§ 12.

The definite article is denoted in the Chaldaic by annexing the **א**, preceded by a **קִמְצָא**, to the root of the word; *e.g.*, **מֶלֶךְ אֵל** the king, **מֶלְכֵי אֵל** the kings. A noun ending with such an additional **א** is said to be in the *status emphaticus* (from *εμφαίνειν*: to indicate), while without it, in the *status absolutus*. Sometimes the **א** is substituted by a **ה**, as in **רֹאשׁ הָאֵל**: the head, Daniel ii. 38.

§ 13.

The laws for the punctuation of the Bibl. Chald. were but little known during many centuries; hence, the want of correctness and consistency in the different editions of this idiom (see §§ 14, 19, 29, 31).

Thi
4. Pa

Thi

It is to be understood that the above want are not contained in the few remnants of the had originally been deficient thereof. The suf in אֱלֹהֵיהֶם, v. 5, their God ; בְּיָדָם, in their hand name (see § 30). There are in the same cl ךָּ לָהֶם is also in Jeremiah x. 11. There is fo to the particle עַל, upon (see § 122), which The following words are examples for the backs (parts of the back) ; רַגְלֶיהָ, her feet ; צָרִיהָ over her, ib. iv. 14 ; v. 21). Some of these v with a קִמָּץ instead of a פָּתַח.

PARADIGM OF :

Singular.

Abso
Const
Empl
Posse

Absolutus,	חֵיכָּא animal,	
Constructus,	חֵיכָּא animal of,	
Emphaticus,	חֵיכָּא the animal,	
Possessive,	חֵיכָּא mine animal,	missing
	חֵיכָּא thine animal,	missing
	חֵיכָּא his animal,	חֵיכָּא I
	חֵיכָּא our animal,	missing
	חֵיכָּא your animal,	missing
	חֵיכָּא their animal.	חֵיכָּא

masc. suffix.

Strictly taken, there is in the Bibl. Chald. no instance of the suffix of the third person, plural feminine הן. The only words found with this termination: בִּינִיחָן, Daniel vii. 8; בִּלְחָן, ib. 19; מִנְחָן, ib. ii. 33, 41, 42, are written with a ו; the correction by the lectio marginalis to בִּינִיחָן, etc., is, however, the form used by all other Chaldaic dialects.

§ 17.

Nouns, which in the Hebrew have two Segols (פֶּעַל) have in the Chaldaic שוּא and פֹּחוּ, or שוּא and צִרִי, *e.g.*, נֶסֶח H., נֶסֶח Ch.; צֶלֶם H., צֶלֶם Ch. The Hebrew form פֶּעַל is changed in the Ch. into פֶּעַל, *e.g.*, קֶשֶׁת, truth, H., קֶשֶׁת Ch.; תִּקְוָה H., תִּקְוָה, power. There are found in the Chal. also words of the Segol-form, but they are undoubtedly Hebraisms, *e.g.*, מֶלֶךְ, king, Dan. ii. 10, etc.; חֶלֶם, dream, ib. iv. 2; vii. 1; צֶלֶם, image, ib. iii. 5, 7, 10, etc.

§ 18.

Nouns which in the Hebrew have two קָמֶץ take in the Chal., for the most part, שוּא and פֹּחוּ, as בָּשָׂר, H. flesh, בָּשָׂר Ch.; זָהָב, H., זָהָב Ch.

§ 19.

Some Chaldaic nouns, having שוּא and קָמֶץ in the Status Absolutus, preserve the same punctuation in the Constructus and Emphaticus, *e.g.*, אֱלֹהִים God, אֱלֹהֵי שְׁמַיָּא, אֱלֹהֵא; שְׂאֵר, remainder, שְׂאֵר חֲכִימֵי בָבֶל, remainder of the Babylonian sages, שְׂאֵרָא; יָקָר, dignity, וְלִיקָר הַדָּרִי, and to the dignity of my majesty, יָקָרָא. The punctuation of

the words נָקַר, Dan. iv. 33; שָׂאָר, Ezra vii. 18; בָּתָּב, id. vi. 18; חָבֵל, Dan. iii. 25, with פָּתָה, is incorrect, as is also reversely the קִמַּץ in דָּהָב, id. ii. 32.

§ 20.

All masculine singular nouns have their Constructus and Absolutus alike.

§ 21.

The final פָּתָה of the Absolutus is, in the Emphaticus, changed to a שׂוּא; *e.g.*, כֶּסֶף, silver; בְּכֶסֶף, the silver; בָּשָׂר, flesh, בְּשָׂרָא; so also is the final צִירי; *e.g.*, צֶלֶם, image, צִלְמָא, the—as also the חֹלֶם; *e.g.*, חֲקָה, power; חֲקָסָא, *the*—; but not so the קִמַּץ (see § 19). But as by this rule two שׂוּא would meet together at the beginning of the word, the שׂוּא of the first root-letter is changed either to the vowel dropped from the second root-letter; *e.g.*, כֶּסֶף, בְּכֶסֶף, or to its homogenous vowel as in חֲקָה, חֲקָסָא, or finally, independently of the dropped vowel of the second letter, to a חִירֶק, or פָּתָה; *e.g.*, בָּשָׂר, בְּשָׂרָא, צֶלֶם, צִלְמָא.

§ 22.

To form the singular feminine Emphaticus, the א is dropped from the Absolute, its ending קִמַּץ changed to שׂוּא, and the termination תָּא annexed thereto; *e.g.*, חִירָא, חִירָתָא; מִרְדָּא, מִרְדָּתָא; קִדְמָא, קִדְמִיתָא.

§ 23.

To form the plural masculine Absolute, the ending א־ of the singular Emphatic is changed to יָ; *e.g.*, עֲדָנָא, עֲדָנִין; מִלְכָּא, מִלְכִין (without דָּגֶשׁ). To form the plural Constructus the ך of the former is dropped, and *the חִירֶק changed to צִירי; e.g.*, חֲפִירִי בְּבֵל.

§ 24.

The plural masculine Emphatic is formed from the singular Emphatic, by changing its ending קמץ into פהח followed by ך, which is furnished with דגש and קמץ; *e.g.*, עֲדָנִים, עֲדָנָא; מְלָכִים, מְלָכָא.

§ 25.

The plural feminine Absolute ends in ך, and its Constructus in ת; of this last the Emphatic is formed by ending in תָּ; *e.g.*, מְדִינָה, מְדִינָתָּ, מְדִינָתָּא. This קמץ, so peculiar to the plural feminine, and unchangeable with the suffixes in the Chaldaic, agrees with the Hebrew מְדִינָה when in the same position, as in מְדִינָתָּ, מְדִינָתָּא.

§ 26.

The Possessive is formed by annexing the suffixes, *i.e.*, one or two of the letters ה א נ ו כ י to the respective Emphatics, the ending ך of which is dropped; thus in each declension the suffixes are annexed, in the singular nouns to the singular Emphatics, and in the plural nouns to the plural Emphatics. In the plural masculines, however, the פהח preceding the ך in the plural Emphatic is preserved only in the two first forms, *viz.*: עֲדָנִי, עֲדָנֵי.

§ 27.

The dual ends in ין; *e.g.*, יָדִין, hands; רַגְלִין, feet; שִׁנִּין, teeth. Excepted is עֵינִין, eyes.

§ 28.

By the same termination is formed the plural of nouns ending in א, or ה; *e.g.*, עֲנָה, עֲנָנִים, שָׂרָא, שָׂרָאנִים, מְצַלִּין, מְצַלָּא.

§ 29.

Patronymics ending in ך, as בְּשָׁדֶיךָ, a Chaldean, as also all other nouns of the same termination, as קְרָמֶיךָ, the first; עָלֶיךָ, the exalted, form the singular Emphatic by the termination ךָּ, which, however, is changed by the lectio marginalis to ךָּה; e.g., בְּשָׁדֶיךָה, קְרָמֶיךָה, רְבִיעֶיךָה, the fourth; עָלֶיךָה, which is read by the Masorah בְּשָׁדָאָה, קְרָמָאָה, עָלָאָה רְבִיעָאָה. The plural Absolute of this class of nouns is made by adding אֵיךְ to the stem; e.g., בְּשָׁדַיִךְ, Chaldeans, and the plural Emphatic by ךָּה; e.g., קְרָמֶיךָה, the first (kings), Dan. vii. 24; חֲשָׁתֶיךָה, the sheriffs, id. iii. 2; בְּבִלְיָה יְהוּדֶיךָה, Ezra iv. 9, etc.* בְּשָׁדֶיךָה, Dan. ii. 5, 10, etc., is read בְּשָׁדַיִךְ by the lectio marginalis.

§ 30.

Some feminine nouns end in the Absolute in ך, or ך־ as מְלָכִי, kingdom; דִּנְגִילִי, dung-hill. Nouns of this class take ך in the Constructus and through the whole declension; e.g., מְלָכִיךָ, מְלָכִיךָה, מְלָכִיךָה. So also גְּלִיתָה, exile.** In plural the ך or ך־ are furnished with קִמְךָ, as מְלָכִיךָה, מְלָכִיךָה.

§ 31.

Nouns having in plural a feminine termination take sometimes the syllable ך־ or ך־, though not existing in the singular; e.g., אֲבֹהָיִי, my fathers, אֲבֹהָתָנָה, our fathers; שְׁמֹתָה, names of . . . Ezra v. 4, where the ך־ is incorrectly furnished with פָּתוּחַ; שְׁמֹתָהוּם, ib. v. 10, alike

* The first ב, of בְּבִלְיָה, the Babylonians has פָּתוּחַ instead of קִמְךָ, as in בְּבִלְיָה, and as found always by the Syrians. (S. S. Efreim T. I. last p., and T. II. p. 85, 161.) A.

** The first קִמְךָ of גְּלִיתָה is unchangeable (§ 5); it is therefore incorrect in copying גְּלִיתָה, יִישׁ, to write G'lotho instead of Golotho. A.

wrongly with פֶּהַח; אֲרִי־הָא, the lions; כְּרִסְתֶּךָ, thrones. These words, though masculine, they have the feminine plural.

§ 32.

And so reversely the nouns, מִלָּה, מְלָחָה, thing, word; though feminine, they have the masculine plural, מְלִיךְ.

§ 33.

Irregular are אָב, father; and בֶּר, son; the first in being declined with the suffixes אָבִי, my—; אָבִיךָ, thy—; אָבוּהִי; and the second in having the plural בָּרִיךְ instead of בְּרִיךְ.

§ 34.

Adjectives and nouns apt to both genders, as king, queen, have the masculine Emphatic and the feminine Absolute alike; *e.g.*, נִקְיָא, Ezra iv. 10, noble, is the masc. Emphatic, while in Dan. ii. 2 it stands as the feminine Absolute, and therefore with הָ (נִקְיָה). The use of the הָ as a special indication of the feminine gender is not constant; there is Dan. ii. 40 חֲקִיפָהּ, and ib. 42 חֲקִיפָא, strong, both fem.

CHAPTER III.

PRONOUNS.

§ 35.

The Chaldaic personal pronouns are **אָנָּה** or **אָנָּא**, I; **אַנְתָּה**, thou; **הוּא**, he; **הִיא**, she; **אַנְחָנָּא** or **אַנְחָהָּ**, we; **אַנְחֵינָּךְ**, ye or you, masc.; **אַנְחֵינָּךְ**, masc., **אַנְחֵינָּךְ**, fem. they. We read in Ezra v. 11, **אַנְחָנָּא הָמֹוּ**, we those, *i.e.*, we are those who . . . , though **הָמֹוּ** usually expresses the Accusative (see § 110).

§ 36.

Demonstrative pronouns are:

SINGULAR.		PLURAL.
<i>Masc.</i>	<i>Fem.</i>	<i>Masc. and Fem.</i>
דָּנָה } this	דָּה } this	אַלֵּין } these
דָּה }	דָּה }	אַלָּה }
דָּנָן }	דָּנָן }	אַלָּה }

דָּה is found six times in Ezra, v. and vii.; **דָּה**, six times in Ezra, iv. and v.; **דָּנָן**, masc., Dan. ii. 31; the same, fem. id. vii. 20, 21. The **ה** in **דָּה** and **דָּה** is originally the suffix of the possessive pronouns, second person; likewise, thy this. Such compositions of the suffixes with the pronouns are common with the Arabic language. The word **דָּנָן** is a compound of **דָּה**, or **דָּה** with **דָּן**, the stem of **דָּנָה**, Ezra v. 15. **אַלָּה** is read **אַל** by the *Masorah*, Ezra v. 15.

§ 37.

די is the relative pronoun irrespective of gender and number. It is often employed to denote the relation of the Genitive; *e.g.*, ראשה די דרוקא, the head of gold; שמייה די אלהא, his name of God, *i.e.*, God's name; a pleonasm very common with all Aramaic dialects.

§ 38.

יה denotes the Accusative, and agrees with the Heb. אַח. It is found only on one place, in the word ירהוין, Dan. iii. 12.

§ 39.

The interrogative pronouns are מן, who? Dan. iii. 15; Ezra v. 3, 4, 9; and מה, what? Dan. ii. 22; iv. 32. They are found also in connection with די, following; *e.g.*, מן די, he who, Dan. iii. 6, 11; iv. 14, 22, 29; v. 21; די מה (that), what, Dan. ii. 29.

§ 40.

The pronoun כלל, all, forms, when preceding a noun כל or כל, and with suffixes בלהוין, Dan. ii. 38; בלהוין, id. vii. 19, all of them.

CHAPTER IV.

VERBS.

§ 41.

The Chaldaic conjugations as to (בְּזִרְוּת) are the same as in Hebrew, except that in the Chaldaic the quiescents of לָא and לָה have both one conjugation, as this class of verbs end in the Ch. in ה as well as in א; *e.g.*, מָשָׂא, Dan. iv. 25, and מָשָׂה, id. vii. 22. The ending in ה is originally a Hebraism, and foreign to all other Aramaic dialects.

§ 42.

There are five verbal forms (בְּנִיגִים), three of the active and two of the reflective or passive voice. They are:

1. פָּעַל or קָל, agreeing with the Heb. קָל.
2. פָּעִיל, agreeing with the Heb. פָּעַל.
3. הִפְעִיל, agreeing with the Heb. הִפְעִיל.
4. הִתְפַּעֵל, reflective, agreeing with the Heb. הִתְפַּעֵל.
5. הִתְפַּעֵל, reflective, agreeing with the Heb. הִתְפַּעֵל.

§ 43.

As the Heb. passive voices פָּעַל and הִתְפַּעֵל are wanting in the Chaldaic, they are substituted by the reflectives.

§ 44.

There are found in the Bibl. Chaldaic eleven verbs *inflected* according to the Heb. form הִתְפַּעֵל, viz.: הִתְפַּעֵל,

I was re-established, Dan. iv. 33 (see § 53); הִנְחִיתוּ, he was deposed, Dan. v. 20; הִדְרִיבָהּ, she was destroyed, Ezra iv. 15; הִסָּק, he was taken up, Dan. vi. 24; הִזְעִל, he was brought, ib. v. 13; הִזְעִלוּ, they have been brought, id. v. 15; הִיבִד, he was annihilated, id. vii. 11; הִיחִיזוּ, they were brought, ib. iii. 13; הִיחִיזָהּ, she was brought, id. vi. 18; הִיִּסְפָהּ, was added, id. iv. 33; הִקְיָמָהּ, was made stand, id. vii. 4, 5. This form being foreign to other Aramaic dialects, it must be considered as a Hebraism.

§ 45.

There is found another passive form in the Biblical Chal., which is foreign to other Aramaic dialects, viz., מָעִיל. It is used, however, only in the third person, perfect tense, as is shown by the following: קָטִיל, he has been killed, Dan. v. 30; נָדָר, he has been driven out, id. iv. 30; v. 21; שָׁלַח, he has been sent; רָשִׁים, it has been written down, id. v. 24; נָתַתָּהּ, he has been given, id. vii. 4; נָתַתָּהּ, she has been given, id. vii. 12; נָתַתָּהּ, they have been given, Ezra v. 14; נָתַתָּהּ, she has been divided, Dan. v. 28; נָתַתָּהּ, they have been plucked; נָתַתָּהּ, she has been taken up, id. vii. 4; נָתַתָּהּ, they have been opened, id. vii. 10, and נָתַתָּהּ, they have been tied, ib. iii. 21; both last without י. The only instance of this passive in the second person is הִקְלָמָהּ, thou hast been weighed, id. v. 27. It is, however, without י, following the Hebrew rule, according to which no quiescent letter (except the א), when followed by two consonants, is admissible after an accented syllable.

§ 46.

There is in the Bibl. Chal. an instance of the **שָׁמַעַל** and **הִשְׁמַעַעַל** forms (see § 9), (so commonly made use of in the Aramaic dialects and in later Hebraisms), in the stem **כלל**, as **וְשָׁכְלָהּ**, set it up, finished it, Ezra v. 2; **שָׁכְלוּ**, ib. iv. 12; vi. 14; **לְשָׁכְלָהּ**, ib. v. 3, 9; **וְשָׁכְלִינָן**, ib. iv 13, 16.—The **רִגַּשׁ**, peculiar to the second radical in the **שָׁמַעַל**-form, is substituted by a quiescent letter after the first radical in the words **מְסֻכְלִין**, being supported, Ezra vi. 3; **לְשִׁירֵיָהֶנָּה**, to deliver us, Dan. iii. 17; and in **שִׁירָא**, to finish, Ezra vi. 15.*

§ 47.

There is mentioned by some writers a form **אִתְּמַעַל** as a passive voice of **הִתְמַעַל**, to be at the same time the substitute of **הִתְאַמַּעַל**. But the **אִתְּמַעַל** applied by Ludovicus de Dieu in his "Grammaticum linguarum orientalium inter se collatarum, Lugd. Batav. 1628," quite remote from being the proper form (**בְּנִין**) of any perfect conjugation, is nothing but the **הִתְמַעַל** or **הִתְאַמַּעַל** of the quiescent or defective verbs (s. § 85, and my Prolegomeni, p. 117).

§ 48.

The forms of the reflectives generally begin with **ה**,

* A similar incident occurs in the Syriac verbs **סִיבַר** and **סִיבַר**, meaning **סִיבַל** in Ezra, and **שִׁיבֹב** meaning **שִׁיבֹב** in Dan. There is no ground to say (with Gousset and Gesenius) that **שִׁירָא** be the **שָׁמַעַל** of the Hebrew **רָצָא** and with (Rödiger), that **שִׁיבֹב** be the **שָׁמַעַל** of the Arabic **وَضَع = وَضَع =** the Heb. **וָבַ**. These stems of **רָצָא**, and **יָבַ** or **וָבַ** are undoubtedly aliens to the Chaldaic, but according to the usual change of sounds (see p. 8), **רָצָא** may be rendered in the Chal. into **רִצָּא** and **וָבַ** into **וָבַ**, and thus appropriately would read in the form **שָׁמַעַל**; **שִׁירָא**, **שִׁירִיב**, **שִׁירִיב**, or **שִׁירִיב**. A.

but sometimes also with א; *e.g.*, אֲחַזְקֶה, cut out, Dan. ii. 45; אֲחַזְשִׁי, have consulted, id. vi. 8. Other Chaldaic dialects have in the two reflectives, as also in the הִפְעִיל an א, while the Bibl. Chald. has it constantly with ה.

§ 49.

The tenses in the Chal. are the same as in the Hebrew. The three active forms have two participles, active and passive, viz., the participles of the קל have the forms of פֻּעַל and פֹּעֵל, those of the פֻּעַל, the forms of מְפַעֵל and מְפַעֵל, and those of the הִפְעִיל, the forms of מְהַפְעֵל and מְהַפְעֵל.

CHAPTER V.

CONJUGATIONS OF PERFECT VERBAL STEMS.

§ 50.

Form **קָטַל** or **כָּל**.

PRETERITE.

Masculine.

קָטַלְתִּי, I have killed,
 קָטַלְתָּ or הָ, thou hast killed,
 קָטַל, he has killed,
 קָטַלְנוּ, we have killed,
 קָטַלְתֶּם, ye or you have killed,
 קָטַלוּ, they have killed.

Feminine.

wanting,
 wanting,
 קָטַלְתְּ or קָטַלְתְּ, she has killed,
 wanting,
 wanting,
 קָטַלוּ (Masorah), קָטַלְתְּ, they
 have . . .

PARTICIPLE.

Active.

sing. קָטֹל }
 plur. קָטֹלִים } killing.

Passive.

sing. קָטֹל }
 plur. קָטֹלִים } killed.

Active.

sing. קָטְלָה }
 plur. קָטְלוּ } killing.

Passive.

sing. קָטִילָה }
 plur. קָטִילוּ } killed.

FUTURE.

אֶקְטַל, I shall kill,
 תִּקְטַל, thou wilt kill,
 יִקְטַל, he will kill,
 נִקְטַל, we shall kill,
 תִּקְטַלְוּ, you will kill,
 יִקְטַלוּ, they will kill.

wanting,
 wanting,
 תִּקְטַל, she will kill,
 wanting,
 wanting,
 יִקְטַלוּ, they will kill.

IMPERATIVE.

sing. קַטֵּל } (thou) do kill, sing. קַטְלִי, do kill,
 plur. קַטְלוּ } (ye) " plur. wanting.

INFINITIVE.

מִקְטֵל, to kill.

§ 51.

Perfect tense: Many intransitive verbs have צָרִי instead of פָּרוּחַ (as in the Hebrew הִפְעֵץ, etc.); e.g., קָרַב, he came near, Dan. iii. 26; יָבִילָהּ, thou couldst, id. ii. 47; יָחַקְמָהּ, thou becamest strong, Dan. iv. 19. Some of the same kind of verbs have חִירָק, though without י; e.g., יָחַקָהּ, id. iv. 8, 17; קָרַבִּי, id. iii. 8; זָעַק, he cried; יָבֵל, id. vi. 21; סָלַקִּי, came up, Ezra iv. 12. The verb שָׁאַל, though transitive, has צָרִי, Dan. ii. 10; שָׁאַלָהּ, Ezra v. 9.

§ 52.

The third person feminine has חִירָק with the first radical in סָלַחַת, Dan. vii. 8, 20; הִקְסַחַת, id. v. 20, and סָנִיל in נָסַחַת, went forth, Dan. ii. 13; שָׁוָא and פָּרוּחַ at the end are changed to two סָנִיל in אָמְרָת, instead of, אָמְרָה (§ 54). This is also the case in the other forms; e.g., הִדְקַחַת, he has broken, Dan. ii. 34, instead of, הִדְקַחַת, הִתְנַחֲרָה. When the third letter is a guttural, the verb ends in two פָּרוּחַ, as in הִשְׁתַּכַּחַת instead of הִשְׁתַּכַּחַת, id. v. and vi.

§ 53.

The second person masculine ends commonly in קָמַץ; e.g., רָשַׁמְתָּ, thou hast signed, Dan. vi. 13; חִדַּמְתָּ, id. v. 22; יָבִילָהּ, ii. 47; שָׁמַח, id. iii. 10. So also in all other forms; e.g., שִׁבְחָהּ, הִדְרָהּ, הִתְרוֹמַמְתָּ, id. v. 23. With quiescent

in **הִתְקַלְתָּ**, id. v. 27. This **קִמַּץ** is constant in verbs of the **לֵא** conjugation; *e.g.*, **הִוִּיתָ**, id. ii. 31, 34; **הִזִּיתָ**, id. ii. 43, 45; iv. 17, and is found also with a following quiescent **ה** in **הִזִּיתָהּ**, id. ii. 41. Like **קָטַלְתָּ** ending in **שׂוּא**, are **עֲבַדְתָּ**, id. iv. 32; **יָרַבְתָּ**, id. ii. 23; **יִתְקַפֵּתָּ**, id. iv. 19, and in the other forms; **יִהְיֶהשְׁתַּכַּחֵתָּ**, id. v. 27; **הִשְׁפַּלְתָּ**, id. v. 22.

§ 54.

Verbs, the first radical of which is a guttural, take in the first person **פָּתַח** instead of a **הִירֵק**, *e.g.*, **אָמַרְתָּ**, **עֲבַדְתָּ**. A similar change takes place in the third person feminine, as: **אָמְרָתָּ**, **עֲבַדְתָּ**. The change of **שׂוּא** and **צִיר** to two **טוּל**, and with gutturals to two **פָּתַח** (see § 52), is found in **הִשְׁכַּנְחַתָּ**, I have found, Dan. ii. 25, instead of **הִשְׁכַּנְחַתָּ**. The **פָּתַח** in **הִתְקַנְתָּ**, id. iv. 33, is undoubtedly a mistake made by the copyists; it ought to be **הִתְקַנְתָּ** with **צִיר**, meaning: "I was restored."

§ 55.

The third person plural is alike in both genders; *e.g.*, **יִנְפְּלוּ**, Dan. vii. 20; **אֶתְעַקְרוּ**, *ibid.* 8, "they were plucked up." Both are read by the Masorah **יִנְפְּלוּ**, **אֶתְעַקְרוּ**. The **ק** is found provided (probably by mistake of the transcribers) with **קִמַּץ**.

§ 56.

The **צִיר** in the active participle, singular masculine, when preceding a guttural or the semiguttural **י** (§ 6), is changed to **פָּתַח**; *e.g.*, **פֹּלֵחַ**, "worshipping" D. vi. 17; **אָמַר**, "saying."

§ 57.

The passive participle **פָּעִיל** takes **י** as a distinction

from the other *פעל* (§ 51), in which the *חירק* takes the place of *צרי*.

§ 58.

The characteristic sign of the *future*, third person, feminine plural, is not *ת*, as in Hebrew, but *י*.

§ 59.

In verbs, the third radical of which is *ח*, *ע* or *ר*, the *קבוץ* (,), in the imperative as also in the future, is changed to *פוחח*; *e.g.*, *יִשְׁלַח*, *יִסְבֵּר*, *יִלְבֵּשׁ*, *יִאבְדוּ*. *יִאבְדוּ*, Jerem. x. 11, lacks the *ן*, and is irregular; a Hebraism.

§ 60.

It is only in the *קל* that the infinitive is prefixed with *מ*; *e.g.*, *לְמַכְנֵשׁ*, Dan. iii. 2, "to assemble;" *לְמַפְשֵׁר*, id. v. 16, "to interpret." In all other forms the infinitive ends in *ה* preceded by two *קמץ*.

§ 61.

The suffixes may be annexed to the infinitive, in the same way as to the nouns; *e.g.*, *וַיִּמְקְרְבֵהּ*, id. vi. 21, "and as his to approach;" *i.e.* when he was approaching.

§ 62.

CONJUGATION OF PERFECT VERBAL STEMS.

Form *פעל*.

PRETERITE.

Masculine.

Feminine.

קָטַלְתִּי, I have killed,
קָטַלְתָּ, thou hast killed,
קָטַל, he has killed,

} wanting.

<i>Masculine.</i>	<i>Feminine.</i>
wanting, we have killed,	} wanting.
wanting, ye have killed,	
קָטְלוּ, they have killed.	

PARTICIPLE.

Active.

sing. מִקְטֹל, killing,	sing. מִקְטֹלָא, killing,
plur. מִקְטֹלִין, killing.	plur. מִקְטֹלִין, killing.

Passive.

sing. מִקְטָל, killed,	sing. מִקְטָלָא, killed,
plur. מִקְטָלִין, killed.	plur. מִקְטָלִין, killed.

FUTURE.

sing. אֶקְטֹל, I shall kill,	wanting,
תִּקְטֹל, thou wilt kill,	wanting,
יִקְטֹל, he will kill,	wanting,
plur. נִקְטֹל, we shall kill,	wanting,
תִּקְטֹלִין, ye will kill,	wanting,
יִקְטֹלִין, they will kill,	יִקְטֹלִין, they will kill.

IMPERATIVE.

sing. קְטֹל, do kill,	קְטֹלִי,
plur. קְטֹלוּ, do kill.	wanting.

INFINITIVE.

קְטֹלָה, to kill.

§ 63.

This form is commonly called, but incorrectly, מַעַל; correctly it must be called מִעַל; for the Bibl. Chald. reads in the third person, perfect tense בָּרַךְ, בָּטַל, מִלַּל, קָטַל, שִׁירָב, שָׁבַן, שָׁבַן; in the active participle, מִמְלֵל, מִשְׁרִיב; in the *imperative*, קַבֵּץ; in the future, יִמְלֵל, יִשְׁרִיב, while with

צור there are found only two instances קָבַל, Dan. vi. 1 ;
וַתִּקְרַב, Ezra vii. 17.

§ 64.

In this form as also in the following הִקְטִיל, the participle active is distinguished from the participle passive by the terminal vowel, viz., the former ends in הוֹקֵם and the latter in מוֹתָה. This distinction, however, takes place only in singular masculine, otherwise they are alike, as even in singular masculine, in verbs ending in one of the gutturals, ק, ע, ח ; e.g., מְשַׁבַּח, מְהַדֵּר, which may signify both "praising" as well as "praised," and is to be ascertained only by the context.

§ 65.

CONJUGATION OF THE PERFECT VERBAL STEMS.

Form הִקְטִיל

PRETERITE.

Masculine.

Feminine.

הִקְטִילָהּ, I have caused to kill,	wanting,
הִקְטִילְהָ, thou hast caused to kill,	wanting,
הִקְטִיל, he has caused to kill,	הִקְטִילָהּ, she has caused to kill,
הִקְטִילְנָה, we have caused to kill,	wanting,
הִקְטִילְתֶּם, ye have caused to kill,	wanting,
הִקְטִילוּ, they have caused to kill,	wanting.

PARTICIPLE.

Active.

sing. מְהַקְטִיל, causing to kill,	sing. מְהִקְטִילָהּ,
plur. מְהַקְטִילִין, causing to kill.	plur. מְהִקְטִילָיו.

§ 67.

The ה as the characteristic sign of this form, is in the participle and future often found applied as well as omitted, as : מְהַחֲצֵפָה, מְהַחֲצֵפָה, מְשַׁפֵּל, יְהַשְׁפֵּל, מְהַדְקֵךְ, יְהַדְקֵךְ and מְדַקֵּה. The like occurs as a poetical Hebraism, as יְהוֹשִׁיעַ, יְהוֹדִיעַ, and also in prose, יְהוֹדִיעַ, Nehem. xi. 17.

§ 68.

CONJUGATION OF THE PERFECT VERBAL STEMS.

Form הִתְחַשֵּׁל.

*Masculine.**Feminine.*

הִתְחַשַּׁלְתִּי, I have been killed,	wanting,
הִתְחַשַּׁלְתָּ, thou hast been killed,	wanting,
הִתְחַשַּׁל, he has been killed,	הִתְחַשַּׁלְתְּ, she has been killed,
הִתְחַשַּׁלְנוּ, we have been killed,	wanting,
הִתְחַשַּׁלְתֶּם, ye have been killed,	wanting,
הִתְחַשַּׁלוּ, they have been killed,	wanting.

PARTICIPLE.

sing. מְחַשָּׁל, one being killed,	מְחַשָּׁלָה, “ “
plur. מְחַשָּׁלִים, many being killed,	מְחַשָּׁלִין, “ “

FUTURE.

אֶחְשַׁל, I shall be killed,	wanting,
תִּחְשַׁל, thou wilt be killed,	wanting,
יִחְשַׁל, he will be killed,	תִּחְשַׁל, she will be killed,
נִחְשַׁל, we shall be killed,	wanting,
תִּחְשַׁלְוּ, ye will be killed,	wanting,
יִחְשַׁלּוּ, they will be killed,	יִחְשַׁלּוּ, they will be killed.

IMPERATIVE.

sing. הִתְקַטֵּל, be killed, הִתְקַטֵּל,
 plur. הִתְקַטְלוּ, be killed, wanting.

INFINITIVE.

הִתְקַטֵּל, to be killed.

§ 69.

There is only one instance found of the first person singular preterite, and it ends in a guttural, viz. הִשְׁתַּכַּח; its plural occurs, and has חִירָק without י, הִתְחַצְצוּ.

§ 70.

The פֿוח at the first radical in הִתְקַטֵּל and הִתְקַטְלוּ is a slight vowel, *i.e.*, it takes the place of a שׂוּא. The same is the case with the פֿוח in the participle מִתְקַטֵּל, and in the future תִּתְקַטֵּל. There are but two instances of this פֿוח: מִתְחַבֵּר, מִתְחַבְּרָא. Concerning הִתְחַצְצוּ and הִשְׁתַּכַּח, see 52.

§ 71.

The future is found with יִתְחַבֵּר, צִיר (and in verbs ending in a guttural with פֿוח, יִתְחַסֵּחַ), as also with חִירָק without י, תִּשְׁתַּבֵּחַ. The ה of this form, like in the Heb., takes its position after the first radical, when a שׂ; *e.g.*, הִשְׁתַּכַּח.

§ 72.

CONJUGATION OF THE PERFECT VERBAL STEM.

Form הִתְפַּעֵל.

PRETERITE.

*Masculine.**Feminine.*

הִתְפַּעֵלְתָּ, I have killed myself,	wanting,
הִתְפַּעֵלְתָּ, thou hast killed thyself,	wanting,
הִתְפַּעֵל, he has killed himself,	הִתְפַּעֵלְתָּ, she has killed herself,

הִתְקַטְּלָנוּ, we have killed ourselves, wanting,
 הִתְקַטְּלִיתֶם, ye have killed yourselves, wanting,
 הִתְקַטְּלוּ, they have killed them.
 selves, wanting.

PARTICIPLE.

sing.	מִתְקַטֵּל, killing oneself,	מִתְקַטֵּלָה,	"	"
plur.	מִתְקַטְּלִין, killing themselves,	מִתְקַטְּלוֹת,	"	"

FUTURE.

אֶתְקַטֵּל, I shall kill myself,	wanting,
תִּתְקַטֵּל, thou shalt kill thyself,	wanting,
יִתְקַטֵּל, he will kill himself,	יִתְקַטֵּל,
נִתְקַטֵּל, we shall kill ourselves,	wanting,
תִּתְקַטְּלוּ, ye will kill yourselves,	wanting,
יִתְקַטְּלוּ, they will kill themselves,	יִתְקַטְּלוּ.

IMPERATIVE.

הִתְקַטֵּל, do kill thyself,	הִתְקַטְּלִי,
הִתְקַטְּלוּ, do ye kill yourselves,	wanting.

INFINITIVE.

הִתְקַטֵּל, to kill oneself.

Here also, like in the previous form, the characteristic **ת** follows the first radical in case this is a **ש**; e.g., מִשְׁתַּדֵּד.

CHAPTER VI.

QUIESCENT VERBS—VERBS WITH THE FIRST RADICAL QUIESCENT.

§ 73.

Verbs beginning with the א radical are conjugated like perfect stems whenever, in the inflection, the verb begins with the first radical; *e.g.*, pret. אָמַר, אָכַל, אָזַל; imp. sing. אָמַר; imp. plur. אָמְרוּ; imp. fem. אָכְלִי. The imp. of אָזַל occurs: אָזַל, Ezra v. 15.

§ 74.

But whenever, in the inflection, the verbs of this conjugation begin with a preformative, the א, in the קל becomes quiescent, preceded by צרי; e.g., נאמר, באמר, ואמר, ונאמר, and in the הפעל it is changed either to י or ו; e.g., היתתי, היתי, והייתי, והויתי, והיוותי, והיוותי.

§ 75.

Verbs beginning with the radical י are likewise regularly conjugated whenever, in the inflection, the י occurs, in קל at the beginning of the verb; e.g., ירדע, ירדעת, ירדעת, ירדע, יהיב, יהיבת, יהיבות, יהיבו, and in התפעל and התפעל at the beginning of the syllable; e.g., מתהיבון, ותיחבון, אתיעטו. It, however, is omitted in the imper. קל; e.g., רע, הב.

§ 76.

But, wherever, in the inflection, the *ʻ* is the initial neither of the word nor of the syllable, it commonly

is changed in the **תקיעל** into **י**; *e.g.*, **הוֹרֵב**, **הוֹרֵע**, while in the **קל** future such verbs are mostly conjugated like verbs having for their first radical **נ**, which Nun, sometimes, takes place actually, and sometimes is assimilated by **דגש forte**; *e.g.*, **אֶנְדַע**, **תִּנְדַע**, **יִנְדַעַן**, **יִנְבֵל**, **תִּבֵל** (§ 85).

CHAPTER VII.

VERBS WITH THE SECOND RADICAL QUIESCENT.

§ 77.

Paradigm of the conjugation of verbal stems, with the second radical quiescent, as: קים, to rise.

Form קל.

PRETERITE.

<i>Masc.</i>	<i>Fem.</i>
קָמַח, I rose.	wanting,
קָמַחָה, thou rosest,	wanting,
קָם, he rose,	קָמַח, she rose,
wanting,	wanting,
wanting,	wanting,
קָמּוּ, they rose.	wanting.

PARTICIPLE.

<i>Active.</i>	<i>Passive.</i>
sing. קָאָם, rising;	קִים, risen, wanting,
plur. קָאָמִין (Masorah קִימִין),	wanting, wanting.

FUTURE.

אָקִים, I shall rise,	wanting,
תָּקִים, thou wilt rise,	wanting,
יָקִים, he will rise,	תָּקִים, she will rise,
וָקִים, we shall rise,	wanting,
יָקִימוּ, ye will rise,	wanting,
יָקִימוּ, they will rise.	יָקִימוּ, they will rise.

IMPERATIVE.

sing. קום, rise,
plur. קומו, rise.

קומי, rise,
wanting.

INFINITIVE.

קום, to rise.

§ 78.

There occurs of the preterite: קם, Dan. iii. 24; שם, Ezra v. 13; שמה, Dan. iii. 10; שמה, Ezra vi. 12; שמה, Dan. iv. 30; שמו, id. iii. 12. The instance of שמה, preserving the קמ with the ש, may warrant the extension of the stability of the Aramaic קמ even to the verbs, so as to provide קמתי rather with קמ than פוח, as also to inflect in the התפעל rather התקמ, התקמ than התקמ and התקמ. ותשמך, Dan. ii. 5, is another instance showing the force of the קמ. So also are punctuated by the Syrian writers: קמתי, קמתי with a Zekofto, which answers to the קמ.

§ 79.

Of the act. particip. there occurs in the sing. קאם, Dan. ii. 31, and plur. קאמין, id. iii. 3, דאריך id. id. 31, זאעין id. v. 19, read by the Masorah: קאמין, דאריך, זאעין, with a Kamez רחב. The Syrian writes קאם, and reads קאם; it is, however, written קאמין, קאמין with Yod.

§ 80.

Of the pass. particip. there occurs שים טעם, Dan. iii. 29, "commandment is given." Of פעיל there is as a preterite שים, Ezra v. 17, "has been established," and the irregular שמה, Dan. vi. 18, "has been put."

§ 81.

Of **פָּעַל** there is found only the infinitive: **לְקַיְמָה**, Dan. vi. 8. A similar Yod occurs usually in the other Aram. dialects, and in the Rabb. Heb. as also in the Bib. Heb.; e.g., **וְאֶקְיָמָהּ**, Ps. cxix. 106; **וְרִיבָם**, Jerem. xvi. 16.

§ 82.

Of the quadriliteral form there is found only one instance in the word **הִחְרִימָמָהּ**, Dan. v. 23, of **עִ**, and in the only word **אֶשְׁחַדּוּמָם**, id. vi. 16 of **עִל**; both are probably Hebraisms.

§ 83.

CONJUGATION OF THE **עִ**.Form **הִמְעִל**.

PRETERITE.

<i>Masculine.</i>		<i>Feminine.</i>
הִקְיַמְתִּי , I have caused to rise,	} wanting.	_____
הִקְיַמְתָּ , thou hast caused to rise,		_____
הִקְיַם , he has caused to rise,		_____
wanting,		_____
wanting,		_____
הִקְיָמוּ , they have caused to rise.		_____

PARTICIPLE.

Active.

מְקַיֵּם, one causing to rise.

FUTURE.

אֶקְיָם, I shall cause to rise, wanting,
תִּקְיָם, thou wilt cause to rise, wanting,
יִקְיָם, he will cause to rise, **תִּקְיָם**, she will cause to rise,

נָקִים, we shall cause to rise, wanting,
 תִּקְיִמוּן, ye will cause to rise, wanting,
 יִקְיִמוּן, they will cause to rise. יִקְיִמוּן, they will cause to
 rise.

INFINITIVE.

הִקְיִמוּ, to cause to rise.

§ 84.

Examples, *preterite* : הִקְיִם, Dan. iii. 2, 5, 7; vi. 2;
 הִתְיִיב, id. ii. 14; הִקְיִמָהּ, id. iii. 12, 18; הִקְיִמָהּ, id. iii. 14;
 הִקְיִמוּ, Ezra vi. 18. *Partic. active* : מְקִיָּם, Dan. ii. 21;
 מְקִיָּן, id. vii. 2; מְקִיָּם, id. v. 19, with קִמָּן transposed
 from the ה to the מ is an exception. *Infinitive* : לְהִקְיִם,
 id. v. 20. *Future* : תִּקְיִם, id. vi. 9; יִקְיִם, id. vi. 14, and
 with the ה : יִהְיִם, id. vi. 16.

§ 85.

CONJUGATION OF יָצָא.

Form הִתְפַּעֵל.

Masculine.

Feminine.

PRETERITE, wanting.

PARTICIPLE.

מְתַפַּחֵם, the rest wanting.

FUTURE.

Third person sing. יִתְפַּחֵם.

Third person plur. יִתְפַּחְמוּ, the rest wanting.

§ 86.

Examples of the *particip.* : מְתַפַּחֵם, Ezra v. 8.; *future* :
 יִתְפַּחֵם, id. iv. 21; יִתְפַּחְמוּ, Dan. ii. 5, and with יִתְפַּחֵם instead
 3

34 VERBS WITH THE SECOND RADICAL QUIESCENT.

of קמץ : יחזיק, id. vi. 9. Lud. de Dieu and his followers consider these verbs as belonging to a form of its own, called **אחזקל** (see § 47). But as there is no instance whatever of such a verbal form as **אחזקל** in the perfect stems, neither in the Bib. Chal. nor in the purer ancient Aramaic; moreover, as there occurs no other form of the **יחזקל** with verbs of the second radical quiescent, neither in the Chaldaic nor in the Syriac: the above verbs, therefore, seem to me to represent a special conjugation, peculiar only to imperfect roots, which, as if in order to make them perfect, are provided with a ה preceding the two stem-letters, and read **מחזקם**, or (as spelled by the Syriac) **מחזקם**, instead of **מחזקם**. It is by this tendency of perfectioning the radicals, that the Nun or Dagesh may be explained in the words **מנדע**, **תנדע**, **יחב**, **מדקה** (§ 76), and in the Hebrew the דגש of **יחם**, **יחם**, etc.

CHAPTER VIII.

VERBS WITH THE THIRD RADICAL QUIESCENT.

§ 87.

The third radical quiescent letter is indiscriminately א as well as ה. Other Chald. dialects have exclusively א; the Bibl. Chal., however, on account of its Hebr. character, uses commonly the ה.

§ 88.

Form קל.—Paradigm בָּנָה.

PRETERITE.

Masculine.

בָּנִיתָ, I have built,
 בָּנִיתָ, thou hast built,
 בָּנָה, he has built,
 בָּנִינוּ, we have built,
 wanting,
 בָּנוּ, they have built.

Feminine.

wanting,
 wanting,
 בָּנָה, she has built,
 wanting,
 wanting,
 wanting.

ARTICIPLE.

Active.

sing. בָּנֶה, building, בָּנָה, built,
 plur. בָּנוּ, building, בָּנוּ, built,

Passive.

Active.

בָּנִיָּא, building, wanting,
 בָּנִיָּא, wanting.

Passive.

FUTURE.

אֶבְנֶה, I shall build,
 תִּבְנֶה, thou wilt build,
 יִבְנֶה, he will build,
 נִבְנֶה, we shall build,
 תִּבְנוּ, ye will build,
 יִבְנוּ, they will build.

wanting,
 wanting,
 תִּבְנֶה, she will build,
 wanting,
 wanting,
 wanting.

IMPERATIVE.

sing. בְּנֵה, do build,	wanting,
plur. בְּנוּ, do build,	wanting.

INFINITIVE.

מְבִנֵּה, to build.

§ 89.

Examples of the *preterite*: בָּנָה, Dan. ii. 16, 49; אָחַז, Ezra v. 3; הָיָה, id. v. 11; Dan. vi. 11; vii. 13; הָיָה, Dan. iv. 26; v. 19; vi. 4, 15; הִזְזָה, id. iv. 17; הִזְזָה, id. ii. 31 (and the irregular רָבִיתָ, id. iv. 19 instead of (רָבִיתָ); חָזַח, id. ii. 26; הָרִיתָ, id. iv. 1; מָחָה, id. ii. 34; הָרָה, id. ii. 35; עָנָה, id. v. 10; עָנָה, id. iv. 28; מָלְאָה, id. ii. 35; רָבַח, מָסַח, id. iv. 19; הָיוּ, id. v. 19; עָנִי, id. ii. 1; שָׁנִי, id. iii. 27; רָמִינָה, id. iii. 24.

Active particip.: עֹנֶה, id. ii. 5; שָׁחָה, id. v. 1; בָּנֶה, id. vi. 12; חָזַח, id. ii. 31; קָרָה, id. iii. 4; צָבָה, id. v. 19; גָּלָה, id. ii. 22; גָּלָה, id. 28; עָנִין, id. iii. 24; חָזַח, id. iii. 27; שָׁנִין, id. v. 9; בָּעִין, vi. 5; שָׁחִין, v. 23; בָּנִין, Ezra iv. 12; שָׁחִה, Dan. vii. 19; דָּמִיָּה, id. vii. 5; שָׁנִין, id. vii. 3. *Pass. participle*: בָּנִה, Ezra v. 11; שָׁרָה, Dan. ii. 22; יָחַח (רָאִי), id. iii. 19; אָחַז, id. iii. 22, with צָרִי instead of חָסֶה, after the Syriac; שָׁרִין, id. iii. 25. *Future*: אֲבָנָה, Dan. vii. 16; אֲקָרָה, id. v. 17; יִשְׁנָה, id. iii. 31; Ezra iv. 22; יִמָּסָה, Dan. iv. 8; יִבָּנָה, vi. 8; יִעָדָה, id. vii. 14; יִהְיֶה, id. vi. 9; יִשְׁתַּחֲוֶה, id. vi. 18; יִבְנוּ, Ezra vi. 7; יִשְׁתַּחֲוֶה, Dan. v. 2; יִקְרוּ, id. v. 15. *Imperative*: הָיִי, Dan. ii. 4; אָחֹז, id. iii. 26; הָיוּ, Ezra iv. 22. *Infinitive*: מְקָרָה, Dan. v. 8; מְבִנֵּה, id. ii. 8; מְחַזֵּה, Ezra iv. 14; מְרַמָּה, Dan. iii. 20; מְבִנֵּה, Ezra v. 2; מְגִלָּה, Dan. ii. 47; לְבִנָּה, Ezra v. 2, without מ is irregular.

§ 90.

The inflectional termination in שורק of other stems is changed with the verbs of this stem into חלם at the second radical, viz., instead of מַטַּא (קַטַּל), מַטו. So also in the *imper.* and *future*.

§ 91.

The termination of the *participle*, plur., masc., active and passive is יִן-.

§ 92.

The preterite of קָעַל (v. § 44) forms קָעַי, קָעַי; as גָּלַי, Dan. ii. 30; גָּלַי, id. ii. 19; קָרַי, Ezra iv. 18, 23 *; רָמַי, Dan. iii. 21.

§ 93.

Form קָעַל.—Paradigm, קָעַל, to pray.

PRETERITE.

Masculine.

קָעַי, I have prayed,
קָעַי, thou hast prayed,
קָעַי, he has prayed,
wanting,
wanting,
קָעַי, they have prayed.

Feminine.

} wanting.

PARTICIPLE.

Active.

Passive. Active.

Passive.

sing. קָעַל, praying, wanting, wanting, קָעַל, prayed.
plur. קָעַל, praying, wanting, wanting, wanting.

* It is therefore erroneous to read the annotations of the *lectio marginalis*: קָרַי being the preterite, it must be read קָרַי as the pass. participle, meaning "which is read." A.

But why not קָרַי as the *imperative*? corresponding to "lege! legatur! read!"

FUTURE.

אֶצְלֵא, I shall pray,	} wanting.
wanting,	
wanting,	
נֶצְלֵא, we shall pray,	
wanting,	
יִצְלְּוּ, they shall pray.	

IMPERATIVE.

צֵלֵי,	wanting,
wanting,	wanting

§ 94.

Examples of the *preterite*: מָנִי, Dan. ii. 24, 49; רָבִי, id. ii. 48; מָנִיחָה, id. iii. 12; שָׁרִי, Ezra v. 2; שָׁנִי, Dan. iii. 28. Of the *active participle*: מִצְלֵא, id. vi. 11; מְשַׁרָּה, id. v. 12; מִצְלֵיךְ, Ezra 17, 10. Of the *pass. participle*: מְשֻׁנָּה, Dan. vii. 7. Of the *future*: אֶחְרֹא, Dan. ii. 24; נִחְרָא, id. ii. 4; יִשְׁנֹן, id. iv. 13; יִרְעֶן, id. iv. 33. Of the *imp.*: מָנִי, Ezra vii. 25.

§ 95.

Form of הִפְעֵל.—Paradigm הִקְלִי.

PRETERITE.

*Masculine.**Feminine.*

wanting,	} wanting.
wanting,	
הִקְלִי, he caused to exile,	
wanting,	
wanting,	
הִקְלִי, they caused to exile.	

PARTICIPLE.

Active.

מְהַגֵּל, one causing to exile,	wanting,
wanting,	wanting.

FUTURE.

wanting,	} wanting.
wanting,	
יְהַגֵּל, he will cause to exile,	
נִהַגֵּל, we shall cause to exile,	
יִהַגְלוּ, ye will cause to exile,	
יִהַגְלוּ, they will cause to exile.	

IMPERATIVE.

sing. wanting,	wanting,
plur. הַגְלֵ, do cause to exile,	wanting.

INFINITIVE.

הַגְלִי, to cause to exile.

§ 96.

Examples of the *preterite*: הִגְלִי, Ezra iv. 10; הִגְלִי, Dan. v. 13; הִגְלִי, id. v. 20; vii. 12; הִגְלִי, id. v. 3. Of the *active participle*: מְהַגֵּל, id. ii. 21; מְהַגֵּל, id. ii. 23; מְהַגֵּל, id. vi. 11. Of the *future*: יִהַגְלוּ, id. v. 12; יִהַגְלוּ, Ezra vi. 11; יִהַגְלוּ, Dan. ii. 7; יִהַגְלוּ, id. ii. 6; יִהַגְלוּ, id. vii. 26. Of the *imperative*: הַגְלֵ, id. ii. 6. Of the *infinitive*: לְהַגְלִי, id. ii. 10; לְהַגְלִי, id. vi. 9; לְהַגְלִי, id. v. 2. הַגְלֵ has incorrectly שורק in some modern, but חולם in the older and more correct editions; so in that of Mantua (מנחה שי); in the Rabbinical Bible, Venice, 1517; in the Bibles of Sancino, 1488, and of Brescia, 1494.

§ 97.

Form of the **הִתְבַּנֵּן**.—Paradigm **הִתְבַּנֵּן**.

PRETERITE.

*Masculine.**Feminine.*

wanting,
wanting,
הִתְבַּנֵּן, he was built,
wanting,
wanting,
wanting.

} wanting.

PARTICIPLE.

מִתְבַּנֵּן, one being built,
wanting,

wanting,
wanting.

FUTURE.

wanting,
wanting,
יִתְבַּנֵּן, he will be built,
wanting,
תִּתְבַּנֵּן, ye will be built,
wanting.

wanting,
wanting,
תִּתְבַּנֵּן, she will be built,
wanting,
wanting,
wanting.

§ 98.

Examples of the *preterite*: **הִתְבַּנֵּן**, Dan. iii. 19. Of the *participle*: **מִתְבַּנֵּן**, Ezra v. 8. Of the *future*: **יִתְבַּנֵּן**, Dan. iii. 6; **יִתְבַּנֵּן**, Ezra v. 15; **תִּתְבַּנֵּן**, id. iv. 13; **יִתְבַּנֵּן**, Dan. v. 12; **תִּתְבַּנֵּן**, id. iii. 15, the last incorrectly with **שׁוּרֵק** instead of **חֹלֵם**.

§ 99.

Form of **הִרְנִיחַ**.—Paradigm **הִרְנִיחַ**.

PRETERITE.	
<i>Masculine.</i>	<i>Feminine.</i>
wanting,	} wanting.
wanting,	
הִרְנִיחַ, he prophesied,	
wanting,	
wanting,	
wanting.	
PARTICIPLE.	
sing. wanting,	} wanting.
plur. מְרַנְּנִים, prophesying.	
FUTURE.	
wanting,	wanting,
wanting,	wanting,
יִרְנִיחַ, he will prophesy,	תִּרְנִיחַ, she will prophesy,
wanting,	wanting,
wanting,	wanting,
יִרְנִיחוּ, they will prophesy.	wanting.

§ 100.

Examples of the *preterite*: **הִרְנִיחַ**, Ezra v. 1; **אֶשְׁתַּחֲוֶה**, Dan. iii. 19. Of the *participle*: **מְשַׁחֲרֵן**, id. v. 6. Of the *future*: **יִשְׁתַּחֲוֶה**, id. iii. 29; **יִשְׁתַּחֲוֶה**, id. ii. 9; **יִשְׁתַּחֲוֶה**, id. vii. 28; **יִשְׁתַּחֲוֶה**, id. v. 10. There occurs א instead of Yod in the participle fem. **מְרַנְּנָה**, which, however, is a Hebraism.

CHAPTER IX.

VERBS OF WEAK ROOTS.

§ 101.

Verbs beginning with Nun, נ, retain the same sometimes, and are conjugated like the perfect verbs. So למִנְתֵן, תִּנְתֵּן, Ezra vii. 20; יִנְתְּנוּ, id. iv. 13; מִהֲנִיזָה, a participle in the constructus, id. iv. 15; לְהִנְזִיחַ, infinitive in the constructus, id. iv. 22; תִּהְיֶזֶק, id. iv. 13; לְהִנְסֶקָה, Dan. vi. 24; הִנָּסַק, id. v. 2; חִנָּסְקִי, id. v. 3. Sometimes the Nun is omitted like in the Hebrew, *e.g.*, יִתְנַחֵם, id. iv. 14; רָפַל, id. iii. 16; תִּפְּלוּ, id. ib. 5; פִּיקִי, id. 16, 22; הִפְּקִי, id. 16, 22; מָצַל, id. ib. 28; תַּחַח from נָחַח, descend, in the הִפְעִיל, properly, to place in a low position, hence, to put down, to prostrate, Ezra vi. 5; מִתְּהַחֵץ, *passive participle*, id. vi. 1; אֶחָדִי, Dan. vi. 11; שָׂא, Ezra v. 15, both last *imperatives*. The form אֶחָדָה, id. 16, the א with חֲטָף, is of the root נָחַח, equivalent to נָחַח.

§ 102.

The second radical wanting in stems, called *geminate*, is substituted by a דגש in the first root-letter when preceded by a preformative, *e.g.*, in the הִפְעִיל; הִדְּקָה; (preterit 3d person fem.) instead of הִדְקָה, Dan. ii. 34; הִדְּקִי, id. vi. 25; מִדְּדַק, id. ii. 40; מִדְּקָה, id. vii. 7; תִּדְּקִי, id. ii. 40; וְתִדְּקֶהָ, id. vii. 23. Sometimes the wanting letter is substituted by נ (Nun), *e.g.*, הִנְעִל, fr. עָלָל enter, id. ii. 25; לְהִנְעִלָהּ, id. iv. 3. The above דגש is left out in מִדְּקָה, infin. קַל of חָנַן, Dan. iv. 24, and in מִדְּחָה, act. partic.

in **הָעֵל** of **חָי**, id. v. 19.* It is found also compensated by the change of the preceding vowel in **תִּרְצֶה**, future **קל** of **רָעַע**, id. ii. 40, and in **הָעֵלְנִי**, imperative **הָעֵל** of **עָל**, id. ii. 24. In **לְהָעֵלָה**, infinitive **הָעֵל** of the same verb, id. v. 7, the **פִּתּוּחַ** is changed into **סָגוּל** by reason of the following guttural with a **קָמֶץ**, like in the Hebrew. The following are instances of geminate verbs inflected like perfect verbs: **תִּרְצֶעַ**, active participle of the **פָּעַל**, id. ii. 40, and **תִּשְׁלַל**, future of the **הָעֵל**, id. iv. 9.

§ 103.

But in the inflections of the *geminate* verbs, where the first radical is preceded by *no* preformative, and, consequently inapt of accepting the *דגש* forte, the compensative *דגש* is placed in the third radical, *e.g.*, **גָּדַר**, Dan. iv. 11; **נָדַח**, id. vi. 19. So also in **עָל**, “he entered,” id. ii. 16, the **פִּתּוּחַ** is showing the **ל** to have a *דגש*, if not prevented by its position at the *end* of the word. So also are the words, written: **עָלְלִיךְ**, id. v. 8, and **עָלְלַח**, id. ib. 10, read by the *lectio marginalis*, for the same reason, **עָלִיךְ**, **עָלִיח**. The **קָמֶץ** in **עָלִיךְ**, though followed by *דגש* forte, is a long one, such as would be in **עָלְלִיךְ**, corresponding to **אַמְרִיךְ** (§ 3). The word **דָּקִי**, id. ii. 35, is inflected in accordance with the quiescent **עִי**.

§ 104.

An instance of the quadriliteral **התפעל** after the Hebrew, is the word **אַשְׁתַּחֲוִיָּם** (§ 81).

* In the edition before me (Berlin, 1886, revised by M. Letteris) it reads **מָחִי**, the *דגש* compensated by the change of the preceding vowel.

CHAPTER X.

ANOMALIES IN THE CONJUGATIONS OF SOME VERBS.

§ 105.

אָזל and הָלַךְ, to go. The former is used only in the קל, and then only in the *preterite*, Dan. ii. 17; Ezra iv. 22; id. v. 8, and *imperative*, which reads אָזל, id. v. 15. Of the latter, there is the participle of מְהֹלֵךְ, מְהַלֵּךְ, Dan. iv. 26; מְהֹלֵכִין, id. iii. 25 and iv. 34. The last word shows a transposition of the vowels. הָלַךְ in the קל shows an abbreviation by omitting the ל, as מָרַךְ instead of מְהֹלֵךְ, יָהָךְ instead of יְהֹלֵךְ, Ezra v. 5; vi. 5; vii. 13. Some writers suggest a verbal stem הוֹךְ as a root for מַהֵךְ and יָהָךְ; but if such be the case, then the future ought to be יִהְיֶה with ה. The suggestion may possibly refer to the קָמַךְ of מַהֵךְ, Ezra vii. 13, likewise מָקַם from קָם. But even the claim of the קָמַךְ to this place is very doubtful; for in the editions of 1488, 1449 and 1517, the ה of מַהֵךְ is provided not with קָמַךְ but with פָּתַח. In יָהָךְ, Ezra vi. 5, the ה is properly furnished with פָּתַח; while the קָמַךְ at the same words, id. v. 5 and vii. 13, is occasioned merely by the pauses made at these words.

§ 106.

אָזְלָה, Dan. ii. 5 and 8, is probably an equivalent to אָזְלָה, she went (s. Grammar of the Babyl. Talm. idiom, § 67).

§ 107.

יָהָב, to give, lacks the *infinitive* and *future*; they are, however, substituted by the verb נָתַן (v. § 101).

§ 108.

יָכַל, to be able, forms regularly יָכַל, יָכֹל (v. § 76), but יִכַּל, Dan. ii. 10, is exceptionally according to the Hebrew.

§ 109.

In the word לִנְחִיץ, Ezra, often, being of the root אָמַר, the ך as the last radical, is apocopated (s. Grammar of the Bab. Talm. idiom, § 7).

§ 110.

The future tense of the verb הָיָא, to be, occurs sometimes improperly with ל instead of the preformative Yod, *e.g.*, לִהְיֶנָּה, Dan. ii. 20; Ezra iv. 13; לִהְיֶיךָ, Dan. ii. 43; לִהְיֶיךָ, id. v. 17. By this ל the future takes for the most part the meaning of the *optative* or *imperative*. Such a ל is commonly used in the Arabic and also in the Talmudical idiom.

CHAPTER XI.

VERBAL SUFFIXES.

§ 111.

Paradigm of the verbal or objective suffixes: נָטַר, he has kept.

נָטַרְנִי, he has kept me,

נָטַרְךָ, he has kept thee,

נָטַרְהוּ, he has kept him; נָטַרְהָּ, he has kept her,

נָטַרְנוּ, he has kept us,

נָטַרְכֶם, he has kept ye, you.

As for the third pers. plur. there is in the Bibl. Chald. made no use of the pronominal suffix, but of the independent pronoun הֵמוּ, *e.g.*, וְהוֹרִיב הֵמוּ, Ezra iv. 10; וְלֹא בִטְלוּ הֵמוּ, id. v. 5, or הֵמוֹן, as וְהִתְקַת הֵמוֹן, Dan. ii. 34; וַיִּנְשֵׂא הֵמוֹן רוּחָא, id. ib. 35.

§ 112.

In the *future* an epenthetic Nun (נ) is sometimes found inserted between the verb and its suffix, *e.g.*, וְהוֹרִיבָנָה, Dan. ii. 11; וְהִתְקַנְנָה, id. iv. 22; וַיִּדְרֹכֶנִּי, id. ib. 2; וַשִּׁיזְבֶּנִּי, id. iii. 15; וְהוֹרִישְׁנָה וְהִתְקַנְנָה, id. vii. 23; וְהוֹרִישְׁנָה, id. v. 17.

§ 113.

The termination הֵּ of the *infinitive*, when with a suffix, is changed to וּה, *e.g.*, לְשִׁיזְבוּהָ, Dan. vi. 21; לְהַצְלִיחָהּ, id. v. 15; לְהַקְמוּתָהּ, id. vi. 4. With a suffix of the first person the infinitive takes the epenthetic Nun (נ), *e.g.*, לְהוֹרִישֵׁנִי, id. ii. 26.

§ 114.

The verbal inflections ending in ך take הִי as a suffix of the third pers. masc., *e.g.*, הִקְרִיבוּהִי, they brought him, Dan. vii. 13, from the *preterite*: הִקְרִיבוּ. The same is the case with the nouns, as אָבִי־הִי from אָבִי. The verbal inflections ending in ך take also the suffix הִי, *e.g.*, בָּנִי־הִי, Ezra v. 11, from בָּנִי preterite. It, however, is changed to יָה when annexed to a verbal inflection ending in ך or א־, *e.g.*, מִצְבֵּיהִי, as he desires it, Dan. iv. 32; לְמַצְבֵּיהִי, to heat it, id. iii. 19, from the *infinitives* מִצְבֵּא, resp. מִצָּא, to will, to heat.

CHAPTER XII.

NUMBERS.

§ 115.

The *cardinal numbers* of the Bibl. Chald. are as follows:

<i>Masc.</i>	<i>Fem.</i>
1 נֶחַד,	נֶחַדָּה or נֶחַדָּא,
2 wanting,*	נֶחַדָּיִין,
3 תִּלְתָּה and תִּלְתָּא,	תִּלְתָּה,
4 אַרְבַּעָה,	אַרְבַּעָה,
5 wanting,	wanting,
6 wanting,	שֵׁשׁ, Dan. iii. 1 and שֵׁשׁ, Ezra vi. 15,
7 שִׁבְעָה,	wanting,
8 wanting,	wanting,
9 wanting,	wanting,
10 עֶשְׂרֵה,	עֶשְׂרֵה,
11 wanting,	} wanting.
12 תִּרְיָ עֶשְׂרֵה,	
wanting till	
20 עֶשְׂרִין,	
30 תִּלְחִין,	
wanting till	
60 שְׁתֵּין,	
wanting till	
100 מֵאָה,	
1000 אֶלְפָּה, אֶלְפָּא,	

* The number 2 masc. is probably תִּרְיָ, according to the fem. תִּרְיָיִן and to תִּרְיָ עֶשְׂרֵה, 12, of which the Nun is omitted, as these two words are contracted into one.

*Masc.**Fem.*10,000 רבו plur., רבון, *lectio marg.* רבון,1,000,000 אֶלֶף אֲלָפִים, *lectio marg.* אֶלְפִין,100,000,000 רבו רבון, *lectio marg.* רבון.

There occurs תלתיין, Dan. iii. 23, with a suffix. Some of the old Grammarians read the second ת with a דגש *forte*. See מנחת שר.

§ 116.

The following are *ordinal numbers* :

Masculine.

Sing.	Plur.
the first, קדמי (§ 28),	קדמיא,
the second, wanting,	} wanting.
the third, תליתי,	
the fourth, רביעי,	
emphatical רביעיא, Dan. iii. 25,	
<i>lectio marg.</i> רביעא.	

Feminine.

Sing.	Plur.
the first, emphatical קדמיא,	קדמיא,
the second, תניינא, Dan. vii. 5,	} wanting.
the third, תלתינא, id. ii. 39,	
the fourth, רביעיא, <i>lectio marg.</i> , רביעא, id. ii. 40 ; vii. 23.	
emph. רביעיא.	

§ 117.

The words תלתיא, Dan. v. 16, 29, and תלתי, id. v. 7,

are appellations of a certain rank or dignity, especially military.*

§ 118.

יָד שִׁבְעָה, Dan. iii. 19, signifies seven times as much, sevenfold. Completely it should be עַל יָד שִׁבְעָה, for one, seven, like in other Aramaic dialects, עַל יָד תַּרְיִן, for one, two, *i.e.*, twice as much.

* Equivalent to the Hebrew מְלִיץ, מְלִשִּׁים, captain, leader, Exod. xiv. 7; xv. 4; Yarchi takes תִּלְתִּי for a fractional number, and interprets וְחִלְתִּי וְחִלְתִּי, he shall rule over the third part of the kingdom.

CHAPTER XIII.

ADVERBS.

§ 119.

The adverbs in the Bibl. Chal. have no special termination, and there occurs only one instance, תִּיָּקִיָּיתָ, Dan. ii. 7, showing a trace of a peculiar termination, similar to that of the Hebrew in קִיָּמְיִיתָ.

§ 120.

Adverbs probably original, are:

1. אֲדִיָּן and בְּאֲדִיָּן, then, soon after, hereupon, soon.
2. אַל, not, preceding the *future*, which then takes the meaning of the *imperative*, Dan. ii. 24; iv. 16; v. 10.
3. אֲנִי, Dan. ii. 31; iv. 7, 10; vii. 8, and אֲרִי, Dan. vii. 6 (occurring seven times), from which is derived the rabbinical הִרִי, behold! lo!
4. הֵנָּה, here.
5. לֹא, no, not.
6. עוֹד, more, yet, Dan. iv. 28.
7. תַּמָּה, there, Ezra v. 17; vi. 12; מִן תַּמָּה, from there. Gesenius takes, incorrectly, this ה as ה localis (like the Hebr. שָׁמָּה).

§ 121.

Adverbs derived from other parts of words by additional syllables or without, are:

1. אֲדִרְדְּרָא, Ezra vii. 23, of uncertain meaning; possibly: diligently, eagerly.*

* I think it to be of Pers. origin, compound of: اِنْ which means: of, from, by reason,—دَر, meaning: in, its own, in itself. (Locat.) and تَا, meaning to, اِلَى

2. **אִתִּי**, there is, are, from **אִישׁ** = **אִיִּשׁ**, a being, a person (like the Hebr. **יֵשׁ** from **אִישׁ**). It is probably the abbreviated plural of **אִתֵּיךְ** (like the Hebr. **אֲנִי** of **אֲנִיךְ**), as in fact it forms with the suffixes, like the nouns in plural, **אִתְּךָ**, **אִתְּהוּ**, **אִתְּכֶם**. **אִתִּי**, is to be taken, properly, neither as an adverb, nor as any other part of words, but as a complete sentence, a circumstance which shows the great antiquity of this word. The meaning of **אִתִּי** with suffixes, therefore, is not merely, there is, but, I am, thou art, he is, etc. Thus **הֲאִתְּךָ כָּהֵל**, Dan. ii. 26, is to be translated, art thou able? **לֹא אִתְּכֶם פֹּלְחִין**, id. iii. 18, we are not worshipping; **אִתְּכֶם עֲתִידִין**, id. iii. 15, are ye ready? **אִתִּי יָכִיל**, id. iii. 17, is our God able? (see § 119).
3. **אֶסְפְּרָנָא**, Ezra vi. 12 a. o., speedily, fast.*
4. **בְּהִדְרָא**, constantly. Therefrom the Rabbinical **הִדְרָא**, according to Gesenius from **הִיר**, tarry, last; according to Rabbi Abraham Lattes from **הִדְרָא**, return, viz. in a periodical way, as in Dan. vi. 17, 21, in regard to the periodical, and not constant, daily prayers.
5. **הִלָּא**, equivalent to the Hebrew **הִלָּא**, signifying an interrogation.
6. **הֲצִדָּא**, Dan. iii. 14, is it true, that . . . ?
7. **כְּדִי** (**כְּאַשֵּׁר**), like, as.

(Temp.) = **ازدرتا**: *at this very time, on the spot*. So also is: **اوزره**: *for its own sake*, an abbreviation of this compound in the Turkish language. (See Fuad-Effendi's Osm. Gram., Ch. V., Sect. 2d.)

* Probably of Pers. origin; comp. **אספרא** (**Aspadras**, Diod. S. ii. 33), a name of the god Behram in the shape of a horse, as this animal is called in the Zend, Asp, or Asph. But, **Asa**: horse is the Sanskrit name which means *originally, speed, swiftness*. See M. Muller, Science of Language.

8. בְּדַחַה and בֵּן (from בָּדַח), so, thus.
 9. בְּיָחַד, Dan. ii., together, at once.
 10. כְּמָה, Dan. iii. 33, how ! how very ! how much !
 11. כְּנִמָּא (v. § 104), as we shall say, namely, as follows.
 12. כְּעַתָּה, כֵּן, Ezra iv. 10, 11 ; vii. 12, and כָּעַתָּה, id. iv. 17 (כָּעַתָּה), now, presently. כְּעַתָּה and כָּעַתָּה are applied in introducing a sentence, likewise, "and now," in English.*
 13. לְעֻלָּמִין and לְעֻלְמִיָּא, Dan. ii. 44, for ever, in eternity.
 14. שְׁנֵי, Dan. v. 9 ; vi. 15, 24 ; vii. 28, many, very, exceedingly.

§ 122.

Adverbs composed of two or more words :

- אַחֲרֵי דָּהּ, Dan. ii. 29, 46, and בְּאַחֲרֵי דָּהּ, Dan. vii. 6, 7, after this, after which.
 בְּלִקְבֵּל דָּהּ, Dan. ii. 12, 24, and
 לְקַבֵּל דָּהּ, according to that, in consequence of that, therefore, likewise.
 מִן אֲדִין, Ezra v. 16, since that time.
 מִן יָצִיב, Dan. ii. 8, and
 מִן קֶשֶׁט, Dan. ii. 47, in truth, in certainty.
 מִן קִדְמַת דָּהּ, Dan. vi. 11, and
 מִקְדַּמַּת דָּהּ, Ezra v. 11, before this time, years ago.
 עַד אַחֲרִין, Dan. iv. 5, at last.
 עַד כָּה, Dan. vii. 28, hitherto.
 עַד כְּעַתָּה, Ezra v. 16, until now.
 עַד עֻלְמָה }
 עַד עֻלְמִיָּא } Dan. vii. 8, and
 מִן עֻלְמָה וְעַד עֻלְמִיָּא, Dan. ii. 20, for ever, in eternity.

* From זְמַן, time, like the Hebr. זָמַן, which is also applied as an adverb. כִּי עַתָּה יַעֲמֹד, Hos. xiii. 13.

CHAPTER XIV.

PREPOSITIONS.

§ 123.

The prepositions in the Bibl. Chald. are as follows :

ב As a prefix, having the same signification as in Heb.
ל signifying, the same, as in Heb., but mostly the *accusative*, e.g., מֶלֶכָּא לְדָנִיֵּאל רִבִּי, Dan. ii. 48, the king elevated Daniel.

אַחֲרֵי, Dan. ii. 29, with suffixes; אַחֲרֵיהֶן, id. vii. 24, and בְּאַחֲרֵי, id. vii. 6 and 7 (בְּאַחֲרֵי = בְּמָקוֹם) with suffixes: בְּתַרְקָא, id. ii. 39, after.

בֵּין, id. vii. 5, with suffixes, בֵּינֵיהֶן, id. vii. 8, between.
בְּדִלָּא, id. ii. 34, without.

לְקִרָּא, * by, close to; מִן לְקִרָּא, Ezra iv. 12, from thy neighborhood, i.e., from thee, like the Hebr. מִצֵּם.

לְצַד, Dan. vii. 25, towards, at the side.

מִן, from, with suffixes מִמֶּנּוּ, מִמֶּנָּה, מִמֶּנָּה, מִמֶּהוּן, מִמֶּהוּן, מִמֶּי.

מִצַּד, Dan. vi. 5, from the part, in regard.

נִגְדָּא, id. vi. 11, opposite.

עַד, until, till.

עַל, upon, by, near by, to, Dan. ii. 24; vi. 7 and 16; vii. 16; more than, id. iii. 19; opposite, id. iii. 29; v. 23, Ezra iv. 18; on, id. ib. 11, 17; with the suffixes of the plural nouns עַלֵּיהֶן, עַלֵּיהֶּ, עַלֵּיהֶּ, עַלֵּיהֶּ, and עַלֵּיהֶּם, Ezra vii. 24.

עַלְמָא, Dan. vi. 8, superior to.

* Contr. of לְקִרָּא from לְקִרָּא, connection.

עם, with, by, next, Dan. ii, 11; in (in regard to time), id. iii. 33; iv. 31; vii. 2.

לִקְבֹּל, קִבֵּל, opposite, before, in the presence, Dan. 3; v. 1, 5; in consequence, accordingly, id. v. 10; Ezra vi. 13, with suffix לִקְבֹּלָךְ.

קִדְמָה, before, in the presence, with suff. קִדְמִי, קִדְמִיךָ, קִדְמֵהוּ, קִדְמֵיהוֹן, קִדְמֵיהֶם, קִדְמֵיהֶן, (קִדְמָה, Dan. v. 23, is irregular), קִדְמֹהִי, מִלִּפְנֵי, from before, Dan. ii. 15; vi. 27; Ezra vii.

14, with suff. מִדִּקְדָּמִי, מִדִּקְדָּמֹהִי, etc.

תַּחַת, beneath, under, Dan. vii. 26; with suff. תַּחַתִּי, תַּחַתְּךָ, תַּחַתֵּהוּ, תַּחַתֵּיהֶם, Dan. iv. 9, 18.

מִן תַּחַת, Jer. x. 11, from under; with the suff. מִן תַּחַתִּי, מִן תַּחַתְּךָ, מִן תַּחַתֵּהוּ, מִן תַּחַתֵּיהֶם, Dan. iv. 11, as if from תַּחַת.

CHAPTER XV.

CONJUNCTIONS.

§ 124.

The conjunctions are as follows:

בָּרַם, but, though, surely, Dan. ii. 28; iv. 12, 20; v. 17;

Ezra v. 13. Probably from the Rabb. בָּרִי or בָּרִיא, meaning: certainly (בָּרִיר), like the Latin conjunction *verum*, yet, but, from *verus*. Like באמת of the Mishna, meaning: yet, when following אַתָּה עַל פִּי.

אֲשֶׁר, that, as [because; used in the same way as are אֲשֶׁר and כִּי in the Hebr. Also in relation to a sentence].

בְּלִקְבֵּל, because of that, for this cause, for reason of that. The word בֶּל is here of no special meaning, and בְּלִקְבֵּל seems to be originally one word, forming בְּלִקְבֵּל, like the Rabbin. בְּלִקְבֵּל [from אֲשֶׁר, in presence of all that, considering that]. כל קבל seems to be the origin of בְּלִקְבֵּל in Eccles.

כִּדְרִי, Dan. ii. 43, even as (כְּאֲשֶׁר), in the same way as.

מִן, after that, therefrom, Dan. iv. 23; Ezra iv. 23 and v. 12.

דְּרִי, that, in order to, to the end, Dan. ii. 30 דְּרִי, Dan. iv. 14, has its origin in the ancient use of changing the end-consonant into the initial of the following word when both consonants are of the same nature. (See Proleg. § 198.)

הֵן, if, when. הֵן, in אֵיחִיכּוֹן עֲחִידִין, Dan. iii. 15, has been considered by some to be the Hebr. הֵן, behold!

But this is wrong; for in the Aram. it never has this meaning, and the sentence is to be translated, Now, *if* ye be ready, etc. (well!), but if not, etc. . . . A similar ellipsis is found in Exod. xxxii. 32. הֵן אִירִי אֱלֹהִים, etc., ib. ib. 17, must be translated: . . . "If the God whom we worship be able to deliver us, He will deliver us from the burning, fiery furnace, and from thy hand." The king having said, who is that God that shall deliver you out of my hand? they, considering the respect due to him, did not contradict directly, but deferentially answered: If He will be able, He will deliver us; but even if, as thou sayest, He be not able to do it, know, that still we shall not worship the golden image. In הֵן חֲדָרָה אֲרָכָה, Dan. iv. 24, הֵן is not altering its meaning, but it must be taken with an ellipsis, thus: If (thou wilt) that there be a lengthening of thy tranquillity.—הֵן . . . הֵן, Ezra vii. 26, whether so . . . or so . . .

לְהֵן, *a*) except, unless, only if, Dan. ii. 11, 30; iii. 23; vi. 6, 8, 13; Ezra v. 12 (from הֵן לֹא instead of לֹא הֵן, Lat. *nisi*, instead of, *si non*); *b*) therefore, consequently (לְכֵן), Dan. ii. 6, 9; iv. 24.*

וְהֵן, id. vi. 22; Ezra v. 10; vi. 5, and also.

לְמָה, Ezra iv. 22, and דִּירְלָמָה, id. vii. 23; that not, unless, like the Talm. דִּירְלָמָה, and the Hebr. לְמָה and שֶׁלֹּמָה.

עֲלֵמָה, why?

* The passages quoted in *b*) admit just as well the signification given in *a*).

CHAPTER XVI.

INTERJECTIONS.

§ 125.

הָאָה, Dan. iii. 25, and הָאָה in הָאָה קָרִי (§ 23), may be considered to be interjections, meaning, lo! see! behold!

GRAMMAR
OF THE
CHALDAIC IDIOM
OF THE
BABYLONICAL TALMUD.

CHAPTER I.

INTRODUCTORY REMARKS.

§ 1.

The language in which the Babylonical Talmud was written is called the *Babylonical-Talmudical idiom*, and forms a dialect of the Aramaic or Chaldaic language.

§ 2.

The Babylonical Talmud, though very large in volume, maintains in its language grammatical unity and harmony. Its language is characterized as the "*Talmudical dialect*," from which, however, the dialect of the following parts in the Talmud is more or less different:

a) A great number of passages in the Mishna and Baraitha, as also such sentences as belong to Palestinian authors (R. Yochanan, R. Amea, R. Ashe), which are abundantly scattered in these parts of the Talmud. They are not Aramaic, but Hebrew of a later period, the so-called *לשון חכמים*, Rabbinical dialect.

b) Sentences belonging to Palestinian sages; they are nearer to the Targum dialect.

c) Some pieces of notarial style, as honorary instruments, mercantile contracts, etc., being also more of the Targum dialect.

d) The tract of Nedarim, which differs somewhat in its dialect from that of the Bab. Talmud, as has been noticed already by Rabenu Asher in his commentary

to Nedarim, p. 2), saying **אֵלֶּא שְׁלֹשׁוֹן נִדְרִים מְשׁוּנָה**, only that the language of Nedarim is different (from the common Talm. dialect). So also is the tract of Nazir distinguished by its use of some of the phraseology peculiar to Nedarim. The linguistic peculiarities of both tracts pertain to the Palestinian dialect (see §§ 38, 47, 48).

§ 3.

As to its wording the Talm. dialect uses, besides the Hebrew, also words of many other languages, as Greek, Latin, Persian, Syriac, Arabic, etc. Concerning the different Talm. dictionaries, there are given some useful notices by Moses Landau in his preface to the **מַעֲרֵכִי לְשׁוֹן**. As to the originally Persian words in the Talmud, see Adrian Reland, *dissert. miscellan.*, t. II., diss. ix., and an extract thereof in the **בְּכוּרֵי עֵזִים**, Jahrgang 587, p. 76-79.*

§ 4.

The Talmud consists of records and discussions, relating partly to the doctrines of the different schools (academies) in regard to ritual statutes, civil and moral laws, and partly to matter of popular nature, having the social and political life as the subject of consideration.

§ 5.

In the doctrinal parts of the Talmud a great number of Hebrew words, as also many technical terms and designations peculiar to the nature of this matter, are applied, and expressions originally Greek, as found in the Mishnah, are profusely employed. In the sections

* And of later date: T. Perle's *Etymologische Studien*.

relating to popular matter, however, a great variety of exclusive Talm. words, as also Persian and Chaldaic expressions are abundantly prevailing.

§ 6.

In relation to its grammar the Talmudical dialect is particularly characterized by its disposition towards an utmost *contraction of words*, and this peculiarity is the ground on which the following rules and regulations are founded :

7.

1) The terminal consonant is generally, and, when a Nun (נ), almost always omitted, *e.g.*, אָמַרְי for אָמַרְיִן, saying, partic. plur. ; מֵנָּה for מֵנָּן (מֵן אֵן), wherefrom ? בֵּי for בֵּית, in the house of . . . (Germ. bei) ; אֵימָא, אֵימָא, אֵימָא, I shall, thou wilt, he will say, for אֵימַר, אֵימַר, אֵימַר ; זֶטָא for זֶטָר, small ; חַי for חַיִּב (§ 97). There is in the Bibl. Chald. but one instance of such an apocope, viz., the word קִמָּא, Ezra, often.

§ 8.

Apocopated words change either the ווא into a vowel, *e.g.*, תִּיקִי instead of תִּיקִים, she will stand, *i.e.*, the question will stand undecided ; or the vowel into a diphthong *, *e.g.*, הָוַאי instead of הָוִיתִי, I was ; or, lastly, the ווא into a diphthong, *e.g.*, מִנְיִכִי for מִנְיִכֶן, from you ; מִנְיִהִי for מִנְיִהֶן, from them.

§ 9.

The suffixes ך and י are often omitted. The first with verbs, the latter with verbs as well as nouns, *e.g.*,

* See my Prolegomini and my Hebrew grammar, §§ 17, 51. א.

מר for מרר, my master, teacher, lord; וְנָבִי for וְנָבִי*, he robbed me (Nedarim 62.); אָמַר for אָמַר, they said, with the vowel ו transposed. In the Syriac the suffixes ו and י are mute. The omission of the suffix י is found more frequently in the Palest. Talm. dialect; thus R. Yochanan says: אִי נִקְטְחִיהּ בְּיַד מַאן מְרַמִּי לֵיהּ מֶן (Chag. 15:), If I had taken hold of him with my hand, who could wrest him from me? instead of בְּיַד אִי and מְרַמִּי.**

§ 10.

The vowel ו omitted at the end of a verb takes its place before the last consonant as in אָמַר (s. § 9).

§ 11.

2) Many of the monosyllabical particles are joined either to the following or to the preceding word, *e.g.*, וְ, a particle which in the Talm. dialect is never used separately (s. § 25); אִי, when, if, in אִי־יִמָּא, if thou wilt say; אִי־בְּעִית, if thou desirest, if thou requirest; הֵא, behold, yet, but yet, as הֵא־הִיב, yet, there is written; הֵא־מַר, yet, he said; קָא (§ 23) in קָא־מַר, he stands saying (*sta dicendo*), he says; הֵיא, he; הֵיא, she, in מְנִי מְנִי, who is? לָן, to us, in מְנָלָן, wherefrom is that (known) to us? where is this derived from? So also the dissyllable, הֵינִי, these, in מְנָהִי מְנָהִי instead of מְנִי מְנִי, wherefrom are these things derived?

§ 12.

3) The guttural ע is often elided, *e.g.*, רִעַ for רִעַע, he

* S. § 92 A.

** In the Talmud edition before me in the quoted passage, מַאן is found instead of מֶן, which possibly may be justified by the transposition of the א, similar to אָמַר mentioned above.

set (s. רשי, Genes. xxx. 38); זירא for זעירא, the Little (surname of a Rabbi of small stature); מברא for מעברא, ford, ferry; טונא for טרענא, burden; האז ערנא for האירנא, this time, at present; רוא שעתא for וזשעתא, at this moment, hour.

At the beginning of a word the ע is often changed into א (§§ 21, 22). The ח also is sometimes elided, as אנן for אנחנא, we; תחא for תחנא, and תוחי for תוחי, under. So are מיירי and איריא probably derived from the Targumic verb ערע, corresponding to the Hebr. קרו, to happen, meet. From the same verb are derived in the Mishnah the words עראי by elision of the last, and אירע by elision of the first ע, while the Talm. dialect eliding both עs has the derivatives מיירי, איירי instead of אירע, מערע and איריא instead of אירענא. Thus מאי איריא דחזי (Nazir 9, 15, 28) is to be translated what happened, that he repeated, learned, said . . . ? The word דחזי is often suppressed, e.g., מאי אירא ערבי פקחים (Pessa. 50.). מאי אירא סחומין (Nazir 25.). So also אי משום הא לא (Nazir 25.). איירא, if only for that (if there be no other difficulty) there is nothing met, proved for, or against it. So also מירי איריא (Pessa. 60.), is there anything met, i.e., agreeing with that? or, is there any relation between the two? The same sense is expressed by the words איירי and מיירי, they mainly agree with, they fairly meet together (the statements, etc.), but the opposite, one does not concur or correspond to that.*

§ 13.

The ד is sometimes omitted as in אירנא for אירנא (s. §§ 55, 63).

* Aruch explains איירי, they taught, and מיירי, they teach, from the אירא

§ 14.

In the Talmud. dialect the mode of expression is extremely concise and brief. Thus single words represent often whole sentences, and the alternation of persons speaking in the dialogues are very often to be understood by mere implication, without the least indication, while words indicating conjunctions, interjections, and interrogations are often entirely omitted. This peculiarity of the Talmud. idiom is probably due to the circumstance that this great work was not written down as a book by its original author or authors, but composed as a copy of the discussions and discourses as held long since by the teachers and sages of old, and preserved by way of traditions in the memory of their disciples and followers, who at last, after several centuries, have put them down in writing. Everybody knows, that while in writing any word omitted would greatly impair and confound the meaning of the author, in speech, such omissions are far from doing any injury to the sense of the sentence, and may therefore fairly pass without consideration.

§ 15.

The orthography of this dialect corresponds upon the whole to its pronunciation regardless of its etymology. There is consequently in the Talm. dialect no room for idle letters.

§ 16.

The Talmud having been written without vowels, use was made, instead, of the quiescent letters more extensively than is usually the case with books written

אָרָא or אָרִי, and מִדְּקָא אִירִינָן (B. K. 30:), as also אִירִיא in the sense of *opposing*, *objecting*.

with vowels. In the Talmud, therefore, vowels are substituted by letters. The **א** denotes קמץ or פתח, *e.g.*, קאר for קרי, calling, reading; מאן for מן, who? הואי for הרי, I was. The Yod (י) denotes הירק or צרי, *e.g.*, מיניה for מנה, from him. Two Yods (יי) indicate the diphthong *ai*, *e.g.*, מיניכו for מניכו. The ו stands for חולם, שירק, and also for קבוץ (י), *e.g.*, כוליה for כלה, all of him, it. Two Vavs (וו) or two Yods (יי) often signify that ו or י are to be read as consonantal sounds, and not as quiescent, *e.g.*, ספוחיה read ספוחיה, his lips, אחייה read אחיה, on what, which?

§ 17.

The Talm. idiom having been at the time when it was spoken provided with no vowels, its pronunciation has become at last uncertain; it may, however, be determined to some extent by the following principles:

- a) By the quiescent letters (s. § 16);
- b) By analogy with the pronunciation of the Chaldaic and Syriac;
- c) By analogy between different parts of the Talmud dialect itself;
- d) By tradition or the pronunciation used hitherto by the Jews in reading the Talmud.

CHAPTER II.

PREFIXED PARTICLES.

§ 18.

The letters forming the words קם ואמר הכל, are used as prefix-particles, which, divided into the voweled letters א, ה, מ, ק, and the unvoweled ב, ד, נ, פ, ל, furnish the sentence אקמה לקבד, as *voces memoriales*.

§ 19.

In the Talm. dialect the ה is not, like in the Bibl. Chal., used as an interrogative, but as an interjection or as a substitute for the adverbial ה, equivalent to the Hebr. הלא, behold! and yet! *e.g.*, הןחייב, yet, there, is written (in the Script.); הןחן, yet! we repeat!. (the oral tradition of that doctrine or precept), *i.e.*, and yet we read in the *Mishnah*? הןחין? yet, there is a repetition, a learning (of the traditional doctrine), *i.e.*, and yet! it is taught in the *Baraita*? הןחמר, yet he says!?

§ 20.

ה is sometimes a substitute of the demonstr. pronoun fem. ה, this, *e.g.*, הןחןח, contr. from הןחןח (s. § 12); הןחיה, this may rest, *i.e.* this might be right, this would do if . . . ; הןחיה (s. חיה, Chapt. VIII. end), this will rest, *i.e.*, this will do, or, would be admissible. In the word הןחיקן (s. § 12) ה substitutes the pron. masc. ה.

§ 21.

א is a substitute for the preposition על, *e.g.*, אןח for

על מאי, for what? upon what reason? why? עַל אָנבּ for על גב, upon the back, *i.e.*, over, upon, on; עַל אֲדַעְתָּא for על לְפָא, at the opinion, intention; עַל אֲלִיבָא for על יְדֵי, according to the meaning, sense; עַל יְדֵי, by hand, *i.e.*, by reason, by help, means, etc. Such an א is, however, omitted where the preceding word ends in א, סֵלְקָא רַעְתִּין (Shabb. 71.), סֵלְקָא אֲדַעְתָּא for סֵלְקָא, it might come up in thy mind, in our mind, *i.e.*, thou wouldst, we could believe.

§ 22.

Sometimes א substitutes the prepos. עַד, *e.g.*, אֲדַרְוִיטָר (Chagg. 5.), till, up to the time, when he was small (young); אֲדַחְלָא (Pess. 113.) for עַד דְּחָלָא, to the sand; אֲדִידָא (Kidd. 30.) for עַד דֵּי יָדָא, till (to the time) that it is in thy hand, power; אֲדַחְתִּי (Shabb. 68:), for עַד דַּחְתִּי, till, as far, as he repeats, learns (followed by: rather); אֲדַמוֹקְדָא (Sanh. 33:) for עַד דַּמוֹקְדָא, till the fire burns; אֲדַמְקוֹרָא (Abodah Zarah, 58:), till, thy cloak is yet on thee; אֲדַמְקִיפָא (Berach. 62:), for עַד דַּמְ, till, as long as I make the roundabout-way. It is seen by the quoted examples that the omission of the ד takes place only with words beginning with ד, where it is compensated by Dagesh forte; otherwise the ד is preserved, as אֲדַחְכִּי for עַד דַּחְכִּי, till, as long as in this time, manner, *i.e.*, up to this time, meanwhile, in the meantime.*

§ 23.

The prefix ק stands for the word קָא, being contracted from קָאִי, which again is an abbreviation from

* Neither is the ד contr. when עַד is to be taken in the proper sense of *until*, in regard to time, as עַד דַּחְוִי לִי זִוּרִי (B. M. 1), until I shall have ~~זָמַנִּי~~.

קָאם, the active partic. Kal of the verb, קים equivalent to the Hebr. עומד, standing. This partic. may be used as an auxiliary verb in connection with the participle of any other verb, *e.g.*, קָאם אָמר, קָא אָמר, קָא אָמר, קָא אָמר, קָא אָמר, עומד ואומר, he is standing and saying, he says, he is saying. This particle, however, has no bearing whatever upon the meaning of the sentence, and as it merely is employed to render the phrase more neat, it may as well be suspended.*

Such phrases as יְדִיהָ קָאם רַדִּי (Yerush. Berach. c. II.), who was tilling; וְהָיָה אֲרֹכְנָהָ קָאם דָּאִי, “and there was an archont, who was holding court,” found in the Talmud Yerushalmy, show clearly that such was the mode of speech actually in use.

§ 24.

The particle ק may be prefixed to any participle regardless to gender and number, *e.g.*, קָאָמְרִי, they say (masc.); קָאָמְרִיא, she says; קָאָמְרִין, they say (fem.) Separately taken, it would read קְרִימִין אָמְרִין, קְרִימִיא אָמְרִיא, קְרִימִין אָמְרִין.

§ 25.

The ד substitutes the particle די in all its significations (s. Bibl. Chald. Gram., §§ 37, 124).

§ 26.

As to the punctuation of the prefixes, the five letters ד ו ב ר ל have a שווא, and follow probably the rules of the Hebrew prevailing with ב ל כ ו, followed likewise by the Bibl. Chal. The א and the ה have principally

* This particle is chiefly employed in the interrogative and affirmative to make the expression more emphatic; it corresponds, though not in meaning, yet in its application, to the English auxiliary verb, do.

פחה, which probably changes into קמץ when preceding a guttural. The מ has חירק, like in the Hebr. and the Chald., and probably changes into צירה when preceding a guttural.

§ 27.

There may be prefixed to a word two and also three different particles, *e.g.*, אֶרְבֵּי מַאִיר (Berach. 3), on that (doctrine, precept, etc.) of Rabbi Mair; כְּרַבִּי יַעֲקֹב (ib. 4), like, as that (doctrine) of rabbi Yacob; לְכִרְתִּינָא (ib. 11), (in relation to a like (doctrine) as has been taught (in the Baraitha); מְדַקְדְּנִי (ib. 2), from that he is teaching, orally repeating, quoting.

CHAPTER III.

NOUNS.

§ 28.

The *status emphaticus* ending in ׀ is also used in the Talmud and in singular number even more frequently than in the Bibl. Chaldaic, as יְדִי בְּבָרָא.

§ 29.

The genitive is generally denoted by ך, which, however, is omitted when following such words as are more frequently used, as בֶּר, son; בַּת, daughter; בַּי, house, and the like.

§ 30.

Nouns and prepositions followed by the genitive ך commonly take, like in the Chald. (s. B. Chal. Gr., § 36), the pronoun suffix merely for the purpose of amplifying the phrase, *e.g.*, עֲבָדֵיהִי דְּהֶרֶדוֹס, his slave of Herod, *i.e.*, Herod, his slave, or Herod's slave.

§ 31.

So also stand לֵיה, to him; לָהּ, to her; לָהֶם, to them, before words beginning with the ל dative or accusative for no other use but merely to fill out the phrase, *e.g.*, אָמַר לֵיה לְשִׁמְעִיָּה, he said to him, to his servant, *i.e.*, he said to his servant; אָמַר לָהּ לְרַבִּיתָהּ, he said to her, to his wife, *i.e.*, he said to his wife; בִּי רַבִּינָא לָהֶם לְרַבָּנָן (Berach. 6:), when I have seen them, the rabbis, *i.e.*, when I have seen the rabbis. A similar pleonasm is often

found in the unnecessary use of the objective suffix joined to a word preceding the accusative, *e.g.*, קָרַעְיָהּ לְאַחֲרֶיהָ לְבִישִׁיהָ וְאַחֲרֶיהָ לְקָרַעַתָּהּ (Pess. 3:), he tore it, his raiment, and turned it, the rent, backwards, *i.e.*, he tore his raiment and turned the rent backwards.

§ 32.

The masc. plur. *non-emphaticus* ends in י (like in the Syriac, though here in א-), *e.g.*, גְּבֵרִי, men; חֲכָמִי, sages, wise men.

§ 33.

Some masc. nouns plural end in וְחָא, *e.g.*, רִשְׁוֹחָא, heads (Kid. 29:); לִילְוֹחָא (B. M. 86:; B. Bath. 73:; Gittin 57.), nights; אֲסוּרָא (Gittin 56:), physicians; חֵילְוֹחָא, hosts (Chulin 60).

§ 34.

The possessive pronoun suffixes are substantially the same as in the Chaldaic, with the difference, however, that in the Talmud. dialect the singular suffix, first person, singular noun, often ends in אִי, like the first person, plural noun, *e.g.*, בְּרָאִי (Kethu. 63.), my vow; סִבְנָאִי (ib. 77:), my knife; אֶרְחָאִי (ib. 105:), my path; תִּנְרָאִי (Neda. 62.), my quarrel; נַפְשָׁאִי (Yebam. 64:), my person. So also nouns with feminine terminations, as דִּיכְתָּאִי (Kethu. 77:), my place; אֲדָרְכָּאִי = אֲדָרְכָּאִי, according to my opinion.

§ 35.

So also varies in the Talmud the possessive suffix of the singular, second person, singular noun, from that in the B. Chal. by ending in יָךְ more frequently than in יָךְ, *e.g.*, לְסִטְמִיָךְ, according to thy statement; בְּמִיָךְ, thy

sign, mark (mnemotechnical), (Pess. 20.) ; **סִימְנָא** (Chag. 15.), thy verse ; **עֲבִידְתֶּיךָ** (Keth. 105:), thy business. There are, however, many also in **ךָ**, as **רִבְךָ** (Pess. 24.), thy teacher.

§ 36.

The possessive suffix first person plural with the noun singular ends in **־נָּ**, *e.g.*, **פִּרְקֵינוּ** (Berach. 11:), our chapter ; **אַרְצֵינוּ** (Sanh. 94.), our country ; **דַּעֲיֵנוּ**, our opinion.

§ 37.

In the Talmudical orthography, excluding, as above said, every idle letter, the silent Yod (י) before the suffix **ךָ** of the second person masculine with the noun in plural, as also before the suffix **הָ** of the third person feminine, the noun plural, though written in the Chaldaic, is here always omitted (s. B. Chal. 94, § 14).

§ 38.

The suffix of the second person plural, with the noun in plural or in singular, is formed by **־יכֶּי** instead of **־כוֹן** and **־כוֹנִי** (§ 8) ; so also is the suffix of the third person plural with the noun in plural or singular termed in **־יהוּ** instead of **־הוּן** and **־יהוֹן**, *e.g.*, **פִּימֵיכֶי**, your mouth ; **אָזְנֵיכֶי**, your ears (Kethu. 112.) ; **גְּבֻרֵיכֶי** (Shabb. 140:), your men ; **שְׁבַחֵיהוּ** (Berach. 6.), their praise ; **גְּלִימֵיהוּ**, their cloak ; **אֲגָרֵיהוּ** (B. M. 83.), their wages ; **מִנֵּיהוּ** (Shabb. 133:), their garments. An exception to this rule is the word **כֻּל**, all, which, though properly a noun, has **כֻּלְהוּ**, they all, all of them, without the Yod (י), after the form of the particles, **לָהֶם**, to them ; **בָּהֶם** in them ; **לָהֶם**, theirs. The termination **וּ** is in feminine often changed into **־י**, *e.g.*, **רִישָׁתֵּיהֶם**, their (fem.) head,

superintendent; קַרְחֵיכִי, their (f.) baldness of head; פַּרְחֵיכִי (Pess. 110.), their young ones. The suffix termination in הוֹן is peculiar to the two tracts of Nedarim and Nazir, *e.g.*, לְהוֹן, Nazir 31. and : 32., and : 38.; 44.; 57.; 59.; הִיקָהוֹן, ib. 39.;; גִּימְהוֹן, ib. 49.;; מִתְרַוְּהוֹן, ib. 40.;; מִנְהוֹן, ib. 52.;; גְּבִיהוֹן, ib. 59.;; כְּמִינֵיהוֹן, ib. 29.

§ 39.

The suffix of the third person singular masculine with the noun in plural is formed in הֵ- like that, with the noun in singular, *e.g.*, בְּרַעֲיָה, his feet; גְּבִינָה (B. K. 117.), his brows. Termed in יוֹהִי—it is found in רַגְלֵי בְּרֵךְ אָנָּשׁ (Succah 53), the feet of the son of man, a phrase ascribed to R. Yochanan (s. § 2, c.).

§ 40.

The nouns: אָב, father, אָח, brother, חָם, father-in-law, are (like in the Hebr., Chal. and Syriac) somewhat irregularly declined, as follows:

Singular Suffix.

- I. person אָבָא (B. M. 59:), רַחֲמֵי אָחִי, my. . . .
- II. person אָבִיךָ (ib. 84), רַחֲמֵיךָ אָחִיךָ, thy. . . .
- III. person אָבִיהָ*, רַחֲמֵיהָ אָחִיהָ, his. . . .

Plural Suffix.

- I. person, אָבִינוּ (Pess. 31), our. . . .
- II. person, אָבִיכֶם (ib.), your. . . .
- III. person, אָבִיהֶם (ib.), their. . . .

It is proper to observe here that the פִּתּוּחַ with הֵ is a furtive one, under the same rule as in רִיחָה.

The plural of אָב forms, like in the Chald. in אָבְהֶן and אָבְהֶתָא; the plural of אָח is אָחֵי.

* Also regularly.

§ 41.

The noun **בֵּר**, son, forms the plur. like in the targum Chal. and Syriac in **בְּנִין בְּרִי**, **בְּנִיהַ בְּרִי** (Bera. 8.) ; **בֵּיר** instead of **בֵּר** is found in a sentence of R. Yochanan, **דִּין נֶרְמָא דִּין נֶרְמָא** (Berach. 5 : , B. B. 116.), this is the boon of the tenth son (dead), and is of the Palestinean dialect, as the expression **בֵּי רַבִּי** or **בֵּירַבִּי** for **בֵּיר רַבִּי**, the son of Mr. . . . is used very frequently in the Palestinean Talmud.

The feminine of **בֵּר** is **בִּרְתָּא**, daughter, of which the *status constructus* is **בְּרַת**, and in the plural **בְּנִתָּא**, **בְּנִתָּא** the same as in the Syriac, only that in the latter it is written **בְּרַת**, and pronounced **בְּרַת**.

§ 42.

In the noun **אָנָּשׁ**, man, the **א**, like in the Syriac, is omitted in the compound **בֵּר נָשׁ**, son of man, *i.e.*, a person, and its plural is **אִנְשֵׁי** (with **צִירִי** as a Syriacism), men, without difference of gender, while **גְּבָרִי**, men, means discriminately male.

§ 43.

בֵּיתָא, house, has in plural **בְּתֵי**. From **בֵּיתָא** is derived the irregular form, **דְּבֵיתָהּ**, his wife, properly the wife of his house.

§ 44.

The following fem. nouns take the masc. plural :

<i>Singular.</i>	<i>Plural.</i>
אִתְּתָא , wife, woman,	נָשִׁי ,
מִלְתָּא , thing, word, speech,	מִלֵּי ,
שַׁבְּתָא , Sabbath, week,	שַׁבְּתֵי ,
שַׁעֲתָא , time, moment, hour,	שַׁעֲרֵי ,
שָׁנָא , year,	שָׁנֵי , שָׁנִין .

CHAPTER IV.

PRONOUNS.

§ 45.

The personal pronouns are the following :

Singular.

Plural.

I. person, אֲנִי, I,

אֲנֵנוּ, we,

II. person, אַתָּה, thou,

אַתֶּם, yea,

III. person, הוּא, m. he, הִיא, f. she, הֵם, m., הֵנָּה, f. they
(Berachoth 44).

§ 46.

אַתָּה שְׁלֹמֹה in Nazir 57 : , 64. is a Targumical form ; אַתָּה
for אַתָּה (Shabb. 30), thou Solomo, is of the Palestine
dialect, the author of the phrase being a Palestinian.

§ 47.

Demonstrative pronouns are : הַזֶּה masc., הִיא fem.,
this (that) ; הֵנָּה plur. com., these, those.

The Chaldaic הַזֶּה, this (masc.) is found only in such
phrases as belong to Palestinian authors, *e.g.*, הַזֶּה גִּרְמָא,
by R. Yochanan (§ 41) ; הַזֶּה עֵסֶק בֵּישׁ, this was a bad
business (B. Kama. 99.), by R. Cheya, who lived in
Palestine ; הַזֶּה גָּלִי הַזֶּה (Sanh. 31.), this (man) reveals
secrets, by R. Amae, and הַזֶּה מִן הַזֶּה מִן הַזֶּה מִן הַזֶּה
(Kethub. 17.), only such as this and that (man) may
promote us (to Rabbis and judges), a verse sung at the
occasion of R. Amae's and R. Ashe's promotion to the
dignities mentioned above. הַזֶּה רִישׁ קְטִיעָא וְיַמְלִל (Sotah

35), this severed head shall it speak? * presumed to be said by the Israelites against Joshua at the time of Moses.

הָדִין is often used in Nedarim, *e.g.*, הָדִין הוּא (5); הָדִין (11); בְּהָדִין לִישָׁנָא (10); וְהָדִין קָרָא (7); הָדִין זִוְנָא (6); אָגִידָא (22); מֶן (38); לְהָדִין פְּסִיקָא (25); וְהָדִין אָמַר, הָדִין אָמַר (ib.); הָדִין גִּבְרָא (62); הָדִין עֲלָמָא (ib.); הָדִין קָרָא (66). So also in Nazir 3, 10, 27, 35.

הָדָא is the fem. of הָדִין, *e.g.*, הָדָא דְּתַנְיָא (Ned. 53); הָדָא (ib. 55); הָדָא הוּא דְּאִיבָעִנָא לִי (ib. 57), three times, 58 two times; הָדָא מִלְחָא (ib. 91).

Sometimes עָדָא stands for הָדָא, and in the plur. עָדֵי, *e.g.*, עָדָא תְּהֵא (Pess. 53), it may be this (statement, f.); עָדָא אָמְרָה (B. M. 60), this (passage, f.) says it, proves it; עָדֵי גִיבְרִין (Gittin 45), these are men. In the passage, however עָדֵי סִירָאָה הוּא (Gittin 31), it is used in the singular. **

§ 48.

The Syriac and Masoretic הָלִין, these, occurs in Nedarim, *e.g.*, הָלִין מְשֻׁם דְּאִוְשֻׁוֹ (2); הָלִין קְרִיין וְלֹא פְּתִיבִין הָלִין פְּתִיבִין וְלֹא קְרִיין (37, 38), these (words or letters) are read and not written, and those (words or letters) are written and not read; הָלִין נִכְסִין דְּהָדִין (48); הָלִין נִכְסִין דְּהָדִין (49); הָלִין נִכְסִין (97); הָלִין נִכְסִין (91). So also in Nazir 4, 13, 14, 19, 37.

* רש"י to the same interprets קְטִירָא, small, in relation to the head of the name, and Aruch, art. רִישׁ, explains severed head, to relate to Joshua's childlessness at that time; both explanations are too weak to deserve any consideration. עֵין יִצְקָב defines it to relate to the prefixed Yod, being a sign of elevation to the office, not bestowed from God but by Moses; hence, "should this man without dignity have the right to speak?"

** But taking the whole passage מִן, דְּאִמְרָה עָדֵי, סִירָאָה הוּא, and reading it, he who says *these* or *such* (things) is a Syrian, עָדֵי may be considered as not *exceptional*.

There occurs in B. M. 90, הַלֵּין חוּרִי, but this passage belongs to a question put by Palestineans (s. רש"י, ib.). The Chald. אֵלֶּךְ, these, is found in B. M. 15, used in a notary style.

§ 49.

There are yet other demonstrative pronouns, as הַהוּא, that (masc.), הִיא, that (fem.), הֵנָּה, those (com.). These words represent also the indefinite pronoun: some one, some body, a certain (quidam), but then they always are followed by an appellative noun, *e.g.*, הַהוּא גִבֹּרָא (Berach. 6), one man, a certain man; הַהוּא סָבָא (ib. 5), one old man; הַהוּא מְסֻרִינִיתָא, a certain matron; הֵנָּה בְּרוּיִי (Ber. 10), some vulgar people; הָיוּ שְׁנֵי אֲלֻמִּי (Chag. 3), (there was once) two dumb persons. Sometimes הַהוּא stands for הוּא גִבֹּרָא, *e.g.*, הַהוּא דְּהָיָה קְאָמֵר, *e.g.*, הַהוּא דְּהָיָה קְאָמֵר (Sanh. 7), that (man) used to say; הַהוּא דְּאָתָא (Keth. 67), that (man) who came; and likewise for הַהוּא דְּאָתָא לְקַמֵּיהּ, *e.g.*, הַהוּא דְּאָתָא לְקַמֵּיהּ (Ned. 50), that (woman) that came before him.

§ 50.

The expression הַהוּא גִבֹּרָא, used as a euphemism, relates partly to the first, partly to the second person, in sentences of an odious or ominous sense, *e.g.*, הַהוּא הוּא גִבֹּרָא בְּעַל דְּבִיבִיהּ דְּהַהוּא גִבֹּרָא (Gittin. 53), that man there (thou) is the enemy of this man (of mine), *i.e.*, thou art mine enemy.

§ 51.

הַיֵּךְ and הַיֵּךְ, sing. masc., and הֵךְ, fem., denote, that there, the other there; and הֵנָּה, plur. com., those there, the others there.

הַיֵּךְ occurs very frequently in the sense: and the

other of the two opposing parties, what has he to reply? how is he able to maintain yet his statement?

Examples for **הַיֵּהוּ**, s. Pess. 3, and Ned. 36 (**הַיֵּהוּ**), and for **הֵן** in B. K. 2. Examples for **הֵנָּה** are **הֵנָּה לֹא** (Chag. 11), these here, yes; the others there, no; **הֵנָּה אֲנִי אֲחֵרִי** (Bezah 11), those there are gone, and these here are others.

הֵנָּה, **הֵן**, **הַיֵּהוּ** represent properly the original pronouns **הֵנָּה**, increased by the suffix of the second person singular **ה**, saying as much as this thine, and indicating a reference to the person addressed, like the Italian *cotesto*.*

§ 52.

The pronouns **אֵינָהוּ** and **אֵינָהֶן**, when expressing the verb to be (he is, they are) take often at the beginning** the letter **נ** for the purpose of preventing a *hiatus* which necessarily would take place, as the preceding words mostly end in a vowel-syllable, e.g., **מִי** **נִינָהוּ** (B. K. 3), what is? **אֵינָהוּ נִינָהוּ** (Pess. 10), he is, it is the same; **אֵינָהֶן נִינָהֶן** (Bezah 11), these are others; **תְּנִינָהוּ** (Keth, 22), they are two and two; **תְּנִינָהֶן** (Chag. 9), they are very righteous men; accomplished, righteous men; **הֵינָהוּ** is a compound from **הָאֵי** **נִינָהוּ**, and means, that is.

§ 53.

Possessive pronouns are **רֵינָהוּ**, **רֵינָהֶן**, **רֵינָהוּ**, **רֵינָהֶן**, mine, thine, etc. The second **ר** stands here for the **ל** of the Targumic possessive pronoun **רֵינָהוּ**, etc., of which the B. Chald. has one instance in Dan. ii. 20.

* Or the Lat. *ista*.

** Instead of the *א*.

Examples: **דִּירִי עֲדִיקָא מִדִּירְכוּ**, mine (opinion) is better than yours; **אַנן בְּדִידְכוּ וְאִינְהִי בְּדִידְהִי**, we are (busy) with our (things), and they with their (ones); **הָא דִּירְיָה הָא דִּרְבִּיָּה**, this is his (opinion), and the other one his master's. R. Yochanan says to the Palestineans (Succa 44; B. K. 17), **הֵילְכוֹן אֲמַרִי הִילְחוֹן הִיא**, yours, they say, it is? (the knowledge of the law), theirs it is!

§ 54.

Interrogative pronouns are **מָאן**, who? and derived from this are **מִנֵּי**, who is he? and **מִנִּי**, who is she? (§ 11); **מַאי**, what? **הִי**, which? Examples for the last: **הִי מִיִּנְיָהִי** (Chag. 7, 13), which of them? **הִי מַעֲשֶׂה** (Bez. 10), which event? fact?

It seems proper to observe here that it is incorrect to derive, as some writers do, the word **מַאי** in the phrases **מַאי מַשְׁמַע**, **מַאי קָרָא**, and the like from the pronoun **הִי**, and to read consequently **מִמֵּי מַשְׁמַע**, from what is this to be inferred? **מִמֵּי קָרָא**, from which verse (in the Scriptures) is this to be proved? for as this pronoun is to be written without **א**, there is no reason for its existence in the derivative. It probably is to be read **מַאי מַשְׁמַע**, what is it that may show that? **מַאי קָרָא**, what verse is it that may prove that?

§ 55.

But **מָאן** and **מַאי**, though originally interrogatives, they are not used as such, *e.g.*, **מָאן דְּאָמַר**, he who says, whoever says; **מַאי דְּהָרָה**, that what was. Sometimes **הָאִי מָאן** (Ber. 6; B. K. 30) stands for the same expression.

מִידִּי (Syriac and Palestinian Targum **מִדָּם**, and Babyl. Targum **מִדְּעֵם**), anything, aught; **מִיִּי דְּאִיָּה לִיָּה**

הַנֶּאֱחָז (Kidd. 51:), anything of which he may have some profit.*

§ 56.

The interrogative **הִי** is analogous to the Hebrew **אִי**. It is employed in forming some adverbs, *e.g.*, **הֵיכָא**, where? (like the Hebr. **אֵיפּהּ, אֵיכָה**); **הֵיכִי**, how? (Hebr. **אֵיךְ**). The Palestinian dialect uses **הֵיכִין**, **הֵיכָא** (Hebr. **אֵיךְ**), **אֵיזָה** corresponds to the Syriac **אֵיזָה**, which? what? who? So Nedarim 26 (according to **רשִׁי**); **הִי דִין הוּא**; **רַאשׁוֹן וְהִי דִין הוּא** אַחֲרוֹן. There occurs in Tamid **אֵיכִין** four times with **א**. From **הִי** amplified comes the word **הֵיכִי**. It is, however, used only either with **א** prefixed (s. § 21) as **אֵהֵיכִי** (Berach. 34:; Menach. 79:), to what (statement does this relate?) or with a prefixed **ל** and the **ה** elidited, so as to read **לֵהֵיכִי** (Berach. 58.), whither? toward what (place)? Hence the frequent expression **לֵהֵיכִי לְכֵפִי**, what to? where to? to what end?

§ 57.

The datives **לִי**, **לָךְ** take often the insignificant syllables **נִיה** prefixed, *e.g.*, **שְׁדַרְיָנְהוּ נִיהֶלִיָּה** (Keth. 67:), he sent them to him; **מִיִּתִּי נִיהֶלָּה** (Yebam. 63.), he brings to her; **אֲמַטְיוֹהָ נִיהֶלִיָּה** (Shab. 119.), they brought it to him; **מִגְבֵּי לָהּ נִיהֶלְיָהוּ אֲרָעָא** (Keth. 92.), he makes them seize the ground in payment.

§ 58.

The possessive pronouns **דִּידִי**, **דִּידֶךָ**, etc., stand some times for the single possessive suffix, *e.g.*, **טַעְמָא דִּידִי** (Pessa. 23.) for **טַעְמָאִי**, my reason; **דָּמָא דִּידֶךָ** (ib. 25:) for **דָּמָךְ**, thy blood. So also **בְּהִידִי דִּידִי** (Keth. 203:)

* s. § 97.

for **בְּחֵצָאִי**, with me; **בֵּין יְדִידָהּ לְיָדָהּ** (Berach. 48.) for **בֵּין יָדָהּ לְבֵינָהּ**, between him and her.

§ 59.

The expression **אֵלֶּי וְאֵלֶּיךָ** (Pess. 39 :; Chag. 6 :) corresponds to the English these and those, both.

CHAPTER V.

NUMBERS.

§ 60.

The cardinal numbers are :

<i>Masc.</i>	<i>Femin.</i>
1. חֶדֶד (Berachot 5.)	חֶדְרָא (ib. 49.)
2. תְּרִי (ib. 6.)	תְּרִי (ib. 3.)
3. תְּלָחָא (ib. 6.)	תְּלָחָא (ib. 3.)
4. אַרְבַּעַא (B. mezià 73. B. Batrà 71 :)	אַרְבַּעַא
5. חֲמִשָּׁא (B. mez. 73.)	חֲמִשָּׁא (Nazir 38.)
6. שִׁיתָא (id. ib.)	שִׁיתָא (Berach 3 :)
7. שְׁבַעַא (Pessach. 110.) and with Sincope שֶׁבַע (Gittin 57.)	שֶׁבַע (Berachot 55 : Sanhedrin 29.)
8. תְּמַנְיָא (Jomà 72.)	תְּמַנְיָא (B. batrà 75 :)
9. תְּשַׁעָא (Hiruvim 56 :)	תְּשַׁעָא
10. עֶשְׂרָא (Berachot 56.)	עֶשְׂרָא (B. batrà 167.)
11. חֲדָסְרִי	חֲדָסְרִי (Arachin 12.)
12. תְּרִיסְרִי (Megillà 2.)	תְּרִיסְרִי (Arachin 12.)
13. תְּלִיסְרִי (Megillà 2.)	תְּלִיסְרִי (Berachot 55 : Sanhedrin 106.)
14. אַרְבִּיסְרִי (Megillà 2 :)	...
15. חֲמִיסְרִי (ib.)	חֲמִיסְרִי (Schabbat 118.)
16. שִׁיחֲסְרִי (Megillà 2.)	שִׁיחֲסְרִי (Schabbat 2 :)
17. שְׁבַסְרִי (Megillà 2.)	שְׁבַסְרִי (Berachot 55 :)
18. תְּמַנְיָא סְרִי	תְּמַנְיָא סְרִי (Arachin 12.)
19. . . .	תְּשִׁיסְרִי (ib. Berachot 28 :)

	<i>Masc.</i>	<i>Femin.</i>
20.	עשרין (Bechovot 50.)	
21.	עשרין וחד (ib.)	
30.	תלתין (Jomà 71 :)	
40.	ארבעין (Avodà Zarà 9.)	
50.	חמשין (B. batrà 172.)	
60.	שתיין (B. Kamà 92 :)	
70.	שבעין	
80.	תמניין	
90.	תשעין	
100.	מאה (B. batrà 25 :)	
200.	מאתן (Ketuvot 106.)	
300.	תלת מאה (B. batrà 73.)	
1000.	אלף (Sanhedrin 39.)	
	<i>St. emphat.</i> אלפא (Berachot. 6.)	
2000.	תרי אלפי (B. batrà 26 :)	
6000.	שישה אלפי (Moëd katan 10 :)	
10,000.	רבבא (Berachot 6.)	
	Plur. רבבא (Sandedrin 36.)	
12,000.	תריסר אלפי (B. batrà 150 :)	
100,000.	מאה אלפא (Berachot 8 :)	

§ 61.

בי תרי signifies: two persons (Chagig. 11 :); בי עשרה (Kidd. 80 :), ten persons; בי מאה (Berach. 50.), hundred persons

§ 62.

תרי and תרימי are used with the suffixes כי and הוא, and read thus: תריוכי (Berach. 48.); תריויחו (ib. 5 :).

§ 63.

The numbers from 11 to 19 ending in טי are often employed also for the fem. gender; and may, therefore,

be considered to be of comm. gen. The fem. termination in קרי is seldom used.

NOTE. Buxdorf in his Chald. and Syr. grammar declares, and after him some other grammarians, as also Fuerst in his Lehrgebäude, p. 242, שחכרי or שחכרי, to be as much as תשע עשרי, 19, contr. by way of syncope and metathesis, and as a support thereto he quotes an instance from Pseudo Yonathan, Genes. xi. 25. It is true that in the quoted passage שחכרי is found used for the number 19; but there is no doubt but that this word was inserted by mistake, either of copy or print. For it is hardly possible to think of any language, dialect, or people, however low their state of civilization may yet be, to have no discriminative expressions for two numbers as different as 16 and 19. תשיסרי or תשסרי, however, are correct, and occur in the Talmud, Arachin 12. and Berach. 28.:

§ 64.

The ordinal numbers are:

קמא (derived from קדמי), the first; plur.: קמאי; fem. singul.: קמיתהא (Berach 21.); plur. קמיתהא (ib. 7.), the first ones.

תנינא, תניינא, the second.

תליתאה, תליתאי, the third.

עשיראה (Berach. 5:), the tenth.

The expression קמא קמא (Gittin 12.), corresponding to the rabbinical ראשון ראשון, signifies: step by step, gradually, successively.

§ 64b.

Terms expressing fractions are:

פלגא, $\frac{1}{2}$.	ריבצא, $\frac{1}{4}$,
תלתא, $\frac{1}{3}$ (B. M. 100.),	חמבשא, $\frac{1}{5}$.

נָכַי (Kett. 21.), properly, less $\frac{1}{2} = \frac{1}{4}$, נָכַי, being the pass. partic. of the verb נָכָה, נָכַי (s. B. Ch. gr. § 88): to subtract, properly, to beat, like the Fr. *abattre*.*

§ 64c.

The termination of the ordinal numbers is employed also for denoting patronymical nouns, *e.g.*, פֶּרְסָאָה פִּבְלָאָה (Gittin 11); סוּרְאָה (ib. 3., Keth. 53:); פּוֹמְבִּיתָאָה (Ket. 82.); נִרְשָׂאָה (Chul. 128.); גְּלִילָאָה (B. K. 52.).

Rab's name, אֲרִיכָא, is supposed by some recent writers to be such a patrial name, relating to the city Areca.** But this is incorrect, for in this case it ought to read: אֲרִיכָאָה. The fact, however, that Rab was tall of stature, is distinctly stated Nidda 24: רַב אֲרוֹן בְּדוּרוֹ; הָהִי, hence his name אֲרִיכָא.†

* And the Engl. *abate*.

** In the province of Susiana, s. Ptolm. vi. 3; Mark. xxiii. 6.

† Dr. Muhlfelder takes אֲרִיכָא in the sense of: *healer*, figuratively, reformer, as a complimentary name of Rab for his endeavors toward securing the ecclesiastical independence of the Babylonian congregations from under the ambitious control of the Palestine community. But, besides that the application of this word, being singular and as unique as strange at the time in question, the grammar of the word, as will be seen, speaks yet more decidedly against M.'s definition. For אֲרִיכָא is the adjective noun formed from the pass. partic. אֲרִיךְ of the verb, אָרַךְ in קל (s. B. Ch. gr. §§ 49, 50.) by the affix of the *emphaticus*. (s. B. Ch. gr. § 33.). Hence, even in the sense suggested by M., the proper meaning of the word would be: healed, figur. reformed, in a pass. and not active mood, as reformer. No doubt, אֲרִיכָא is to be taken in its original meaning: long, tall, inasmuch as the passage quoted above sufficiently testifies of אֲרִיכָא to be Rab's epithet in relation to his tallness of stature, like וִיכָא, וִיכָנִי. Or, what seems to be yet more probable, אֲרִיכָא, emphatically: *the archon*, from the Gr. ἀρχων, leader, which he in fact was, as stated in the quoted passage.

CHAPTER VI.

THE VERBS.

§ 65.

The conjugations are the same as in the Chaldaic language, with the only difference that in the forms אָפַעל, אָרַפַּעל and אָרַפַּעל (like in the Targum and the Syriac) the Talmud always employs א instead of ה.

§ 66.

In the preterite, the ה in the Chaldaic affixed to the first pers. sing. is in the Talmud always omitted; *e.g.*, הָוִיא, I have seen, for הָוִיה; הָנִיא, I have been, for הָנִיה; הָנִיא (§ 87); אָמַר for אָמַרְה; שָׁקַל, I have taken, for שָׁקַלְה; קִימַה (Yeba. 64:), I have stated, for קִימַה.

§ 67.

The ה affixed in the Chal. to the third pers. sing. is in the Talmud generally omitted and replaced by א or ה. *E.g.*, אָמַרְה לֵיהּ, she said to him; אִיבְרַח לֵיהּ (Keth. 62:), she was married to him; אִיבְרַח אָמַרְה (Yeba. 63.), thy mother became better; אִיבְרַח לֵיהּ, it was asked, inquired (about something doubtful, problematical) from them, instead of אִיבְרַחְהּ.

In the קל of the נִיא לֵיהּ, however, this ה is replaced by Yod (י) which is connected with the radical א. *E.g.*, הָנִיא (Chag. 6.) for הָנִיה, she was; סְפִינְתָהּ (B. Bath. 79:) for סְפִינָה, the ship went; אָחֵיהּ אָחֵיהּ (Kethu. 67:), his sister came, for אָחֵיהּ. The same occurs sometimes

also in the other forms, *e.g.*, מִדָּוָר (Keth. 68:), she protested; מִלְּהָא אִיגְלֵא (Pessa. 31.), thing was discovered, exposed.

§ 68.

נָא, the Chald. termination of the first pers. plur. is changed into הֵן, *e.g.*, אָמְרֵן (Berach. 12.), we have said; אָשְׁכְּחֵן or אָשְׁכְּחֵן (ib. 10.), we have found.

§ 69.

The termination ו of the third person plur. takes in the T. its place between the second and the third radicals, *e.g.*, נָחִיר (Berach. 56.), they fell down, instead of נָחִיר; אָסִיר (ib. 56:), they have bound, forbidden, for נָחִיר; אָסִיר (Pessa. 2:), they have done, for נָחִיר; גִּזִּיר (ib. 16.), they have resolved; נָשִׁיק (Ned. 59), they went out; גָּזִיל (B. Kam. 94:), they have robbed; אָמְעִיט (Chag. 13.), they have diminished themselves, for אָמְעִיט; תָּקִין (Pessa. 30.), they have established, for תָּקִין; אָשְׁתַּכְּרוּ (Berach. 9.), they have intoxicated themselves, for אָשְׁתַּכְּרוּ; עִיל (Yeba. 96:), they went, for עִיל. This rule, however, is not applied with verbs of quiescent ל. Sometimes it occurs with the imperative, *e.g.*, אָשׁוּר הָבֵי לָהּ הֵינָא (Gittin 34.), courage! give him to her, *i.e.*, forwards! go on, give him to her!*

§ 70.

The partici. act. and passive are united with the pers. pronouns, which then are considered as suffixes of the former, *e.g.*, בָּכִינָא, I cry; הִדְבָּנָא, I give (Bera. 5:) for בָּכִי אָנָּא; דִּבֵּי אָנָּא; אָמַרְתָּ (ib. 2:), thou sayest, for אָמַר אָתָּא; אָמְרִינָּא, we say, for אָמַר אָנָּא; קָאמְרִינָּא, you say; קָאמְרִינָּא (Keth. 104.), I say, for קָאמַר אָתָּא.

* S. רש"י to the s.

אָמַרְתָּ (Bera. 56.), you are saying that you are wise; מְקַיֵּמְתָּ (Neda. 25.); גְּבִיֵּאתָ (Keth. 43:) for אָתָּה, thou collectest payment; מִיִּנְסַבְתָּ לִּי (Keth. 61:), doest thou marry me? for לִי אָתָּה. Examples of the pass. partici. הוֹשֵׁדָנָא (Bera. 5:), I am suspected; פְּסִילָנָא (Keth. 109:), I am disabled; עָסִיקִינוּ, we are engaged, we have to do it with . . . we are occupied . . . with . . . מְפַקְדָּתָא (Bera. 10.); מְחַיִּיבָתָּ (ib. 11.), thou art held, indebted, guilty for אָתָּה, מְשַׁקְדָּתָּ, מְחַיִּיבָתָּ; צְרִיכְתֶּיכוּ (Naz. 19.), ye are in need. From תָּנִין and תָּנִין is formed regularly תְּנִינָא. By reason of its very frequent use the latter is abbreviated to תָּנִין.

§ 71.

The infinitive of the קל takes, like in the Chal., the preformative מ, *e.g.*, לְמַכְתָּב (Berach. 9.), to write; לְמַעֲבֹד, to do; לְמַיַּמֵּר, to say. In the other forms the infin. ends in ו־י, *e.g.*, לְאַיְמוּנִי (Pessa. 4.), to neglect, for the Chald. לְמַעֲוִי; שְׁבֹחִי (ib. 2.), to praise, for שְׁבַחָא (Berach. 9.), לְאַפּוּקִי (ib. 4:), to exclude; אֲחֻיִּי (Pessa. 68.), to revive; the last is the הַפְעִיל form of חָיָא; אֲסוּרִי (ib. יַעֲקֹב), to heal, פָּעַל from אָסָא.

The infinitive of קל in פֿ"א and פֿ"י is found also ending in א, as לְמַיַּמְרָא, to say; לְמַיַּתְבָּא, to give (s. § 81).

§ 72.

The future, third pers. masc. sing. and plur. is often prefixed by ל (s. B. Ch. § 109), and conveys the sense of either the imper., optative, or subjunctive, *e.g.*, לִימָא, let him say; לִיעֲיִן (Berach. 5.), let him examine into . . . search into . . .; לְחַנֵּי, it (the Mishnah) ought to read, or use the expression of . . .; לְכַתִּיב, he should write, it

should stand; *דְּלִימִיתוּ* (ib. 10.), that they die; *לִיִּיתִי*, he may bring; *דִּלָּא לִיחָזֵק* (ib. 6.), that he may not hurt himself.

§ 73.

Instead of the ל often the נ (like in the Syriac) with the same signification is prefixed to the above future, *e.g.*, *נִרְמָא קָרָא* (Berach. 11.), the Scripture verse ought, should say; *נִשְׁקָלִיה לְנַפְשִׁיה* (Pess. 13.), let him take it for himself; *נִצְרְבִיהוּ וְנִכְתְּבִיהוּ* (ib. 18.), he should mix them together (*i.e.*, unite them) and write them down; *דִּלָּא נִסְתָּרִי עֲבָדִיה* (B. M. 65.), that his slave should not become lazy (B. K. 90. *לְסִתָּרִי*). *אֲחַפֵּל* of *סָרָא*,* to rot, according to *רשי*.

§ 74.

In *אֲחַפֵּל* and *אֲחַפֵּל* the ה is mostly omitted. Examples: *מִפְּלִגִּי* for *מִתְפְּלִגִּי*, they split themselves, *i.e.*, they are of different opinion; *מִיבְחָדָן* (Berach. 10.), they are written; *לֹא־מִנּוּעִי*, to keep from some thing, to abstain; *מִינְגִּיב* (Pessach. 5.), it is stolen; *מִיִּקְטִיל* (ib. 28.), he is killed; *מִבְעָא*, *מִבְעָא*, he, she is sought for, required. So also *אִי־כִסָּא* (Keth. 63.), cover thyself, fem. imper. in *אֲחַפֵּל*.

In verbs with ה as the first radical, the ה of *אֲחַפֵּל* is preserved, while the ה radialis is left out and compensated by *דגש forte*, *e.g.*, *מִתְנִי* (Kidd. 67.). S. § 91.

§ 75.

The geminate verbs *גִּזְרָה* *הַכְפִּילִים* are conjugated partly after the manner of the ע quiescent, and partly like the ל quiescent. *E.g.*, *עָל*, root *עָלָל*; to enter, *עָלִילָת* (Berach. 9:), thou enterest, like *קָרִימָת*, *i.e.*, *קָרִים אָת*.

* Heb. *סָרָח*.

from קים (s. B. Ch. § 78.); מְעִיל (Pess. 6.), introducing, act. partic. in פָּעִיל (s. B. Ch. § 80). So also from לט (root לָטַט), to curse, מָלַט הָיָא דְקָא לִי (Pess. 2.); from בָּה (root בָּהַה), to bend, compel, כָּרִיחַ (Chagg. 16.). Like ל quiescent are the words אֶלְטִיָּה (Berach. 7.), I shall curse him; מְחַלְלִין (ib. 6 :), (persons) desecrating, from חָלַל as if from חָלָא; in the חָלִי, פָּעֵל.

§ 76.

Verbs of פָּא are inflected like those of פִּי in such inflections as do not begin with א (s. B. Ch. § 73), *e.g.*, יִימַר, he will say; דְּחַוְרְכִּי (Bera. 8.), that ye prolong (s. § 81).

§ 77.

The verbs אָחַז, אָזַל, to come, to go, omit the א in the imp. as חָא (Berach. 2 :), וִיל with Yod.

The word וִיל is of the form פָּעִיל from זל, root זָלַל, to be disagreeable, despicable, *e.g.*, וְזִילָא בִּי מִיְלָחָא (Pessa. 113.*), the thing is despicable to me.

§ 78.

The same verb אָחַז omits sometimes in the אָחַזְל the Yod (י), which is a substitute of the first א radical, *e.g.*, לְאַחֲזִי (Chagg. 2.), to let enter, come into, *i.e.*, to include, for לְאַחֲזִי.

§ 79.

The imper. in the קל of אָמַר, to say, is formed like the future of the same verb, by apocope, as אִימַא (Keth. 8 :), do say. There occurs, however, also אִימַר (Chag. 3 ; Pessa. 9, 20.), which likewise seems to be the imper. similar to אִיפְסֹךְ ** (Pessa. 21.), subvert it, though,

* This phrase is found in B. Bathra 110, and not at the place related to.

** אִיפְסֹךְ אָנָּה may just as well be the future as in B. Mez., 9., 4., אִיפְסֹךְ אָנָּה. A.

according to the rule, the י ought to be preceded by פתח (s. B. Ch. §§ 6, 9.). However this may be, אָמַר appears to be irregular, even if taken as the future first person.

§ 80.

In verbs of פִּי, the Yod, in the form of אָפַעל, is changed like in the Hebr. and Chal. into י, *e.g.*, אֶקְיִר, (B. M. 59.), ye shall honor; אֶזְכְּרֶה, he seated him; לִי מִקְרָה (Berach. 48.), thou honorest me.

§ 81.

The verb יָהַב, to give (s. B. Ch. § 106) is in the infin. and future generally changed into יָהַב, as a compound of יָהַב and נָתַן, *e.g.*, לְמַתְּבָא לֵיהּ (Keth. 106 ; B. K. 95 ; B. B. 124.), to give him; יִתֵּיב (Pess. 12. ; Keth. 52 :), he shall give. It may properly be observed here, that these words as inflections from the above word יָהַב should not be mistaken for words formed from the radix יָהַב, to seat, to tarry, *e.g.*, לְמִיתֵב (Kidd. 7.), to remain; לֹא תִיִּתֵב (Erubin 54.), do not sit down. There is, however, found also לְמִיָּהַב אֶנְרָא (Berach. 9 :), to give wages; מִיָּהַב יָהַב (Chol. 60.) from יָהַב, and לְמִיתֵן לָךְ בְּמַתָּנָה (B. B. 13 :), to give thee as a present from נָתַן.

§ 82.

Verbs with א as the second radical change this א into Yod in all conjugations characterized by Dagesh forte, *e.g.*, שִׁוְיִר מְשַׁיֵּרָא (Pess. 9 :), leaves a rest. There occurs likewise in the אֶתְשֵׁל, אֶתְשַׁעַל (Kethu. 77 :), = לְאִשְׁוִלִי, אֶתְשַׁעַל, as if from שָׁל; and in the אֶתְשַׁעַל, אֶתְשַׁעַל (ib. 105 :), as if from שָׁל (s. § 85.), to lend (like in the Hebr. הֶשַׁעַל); אֶשְׁלֵן, lend me.

§ 83.

Verbs of ע"ו change the (ו) into Yod in the act. partici. of the קל, *e.g.*, מְיִידָה, dying, one that is dying; צָיִיר (Yebam. 63.), binding in. The same change takes place in the פָּעַל, *e.g.*, קָיִימִי (ib. 64:).

§ 84.

Of verbs in ע"ו and geminate (הכפולים) sometimes the active partici. is employed instead of the passive, in order to make the expression more forcible and sonorous, *e.g.*, קָיִימָא לָן, it stands settled, established for us, instead of לָן קָיִמָא like לִי בְנִייה קָיִם. So also מְחַנִּיתִין instead of דִּיקָא, the pass. partic. of דִּיקָא, "the Mishnah also is exact, precise in the manner of expression."* So also לִיירָה (Chal. 11.), joined together, connected, from לָפַף; שִׁירָה (Sanh. 88.), bent, down-cast, from שָׁפַף; קָיִירָה (Keth. 103:). bent, subdued.

§ 85.

Verbs of נח"י ע' are in the אָפַעַל sometimes conjugated like those of נח"י פ' ; *e.g.*, אֶזְקִים for אָקִים; hence, אֶזְקִמֶיהָ (Berachoth. 5:); אֶזְקִמָּא (Pess. 11.). So also מוֹחִיב, replying, objecting, for מְחִיב. So also אִיהוֹחֵב, radix, חוֹב takes in the אֶחָפַעַל, the ו proper to the נח"י פ' in the אָפַעַל (§ 80), though there exists no instance thereof for the נח"י פ' in the אֶחָפַעַל.**

* Properly: to separate in elements, like the Hebr. דִּקָּק, to make thin, to bruise, figurat. to make clear, conceivable.

** According to other grammarians the word אֶזְזוֹרֵב is of the form אֶחָפַעַל, a form which our author constantly declares to be inadmissible. (S. B. Ch. gra. §§. 46, 85.)

§ 86.

Verbs of the quiescent and imperfect roots* take in the forms **אֶחָפֵּץ** and **אֶחָפְּץ** for the most part a Yod between the first and second letter of the word. This Yod refers probably to the **יגש** in the **י**, and seems to be characteristic to this sort of verbs, *e.g.*, **לִיחֹזֵק** (s. §§ 74, 72).

§ 87.

Verbs of **ל** quiescent, otherwise following, as far as consistent with the peculiarities of the Talmudical conjugations, the principles of the Chaldaic language, are found in the infinitive **קל** ending with Yod; *e.g.*, **מִבְּשִׁי**, to ask, to pray; **מִיְּחִי**, to see, and sometimes in **א** (like in the Syriac); *e.g.*, **מִיְּגָבָא** (Keth. 43:), to collect payment, the imper. fem. ends (like in the Syriac in **אִי**; *e.g.*, **גָּבָאִי**, do take payment, do collect; **הִקְדָּאִי נִפְשָׁאִי** (Pess. 68:), rejoice, my soul, rejoice, my soul! for thee I have read (the holy Scriptures), for thee I have repeated, learned (the Mishnah by heart); **שִׁדָּאִי** (Keth. 61:), throw away; **אִיבָסָאִי** (ib. 63:), cover thyself!

§ 88.

The partici. pass. in the **פָּעִיל** of the **ל** **נח** is like in form to its partici. active, *e.g.*, **מְעִילִי** (Keth. 62:), estimated, worthy, virtuous, corresponding to the rabbinical **מְעִלָּה** and the Syriac **מְעִלִּי**. The emphaticus and fem. absol. is **מְעִלָּתָא** (Berach. 4.).

§ 89.

Participles in the plur. take very often the termina-

* As **כַּפְּוִלִים** and **כַּנִּי**.

tion of the verb, and not that of the noun, *e.g.*, וַיִּבְעוּ לָהֶם (Berach. 2:), and they were interrogating, they put a question; קָרוּ לָהֶם (ib. 3:), they are calling them; דָּבְלוּ (ib. 6.), which are rotten; פָּצְלוּ (ib. 8.), they are praying; דָּגְנוּ (ib. 9.), they are lying; דָּלָא מַעֲלוּ (ib. 10.), they who are not accomplished; מְטַמְּאוּ (Pessa. 18.), they are defiling; דּוֹמְסְקוּ (ib. 22:), they are excluding, bringing forth; אֲזָדְרוּ לְטַעֲמֵיהֶם (ib. 29.), they are going (follow) according to their own principles; מַשְׁהוּ (ib. 30:), they protract; שָׁקְלוּ * וְדָרוּ (Chagg. 11:), they are discussing; מוֹדוּ לָהֶם, they are confessing, yielding, consenting to them, for, בָּעִין, קָרִין, בָּלִין, מַצְלִין, גָּזִין, מַצְלִין, מוֹדִין, שָׁקְלִין וְדָרִין, מַשְׁהִין, אֲזָדִין, מְטַמְּאוּ. So also in the partici. pass. מִשְׁרָא קָא שְׂרוּ (Pessa. 29.), they are untied, allowed, for שְׂרִין.

§ 90.

The pass. particip. (פָּעִיל) is often used with the dative לֵי לָהֶם, etc., which, last, is taken as the ablative and the verb, as being in the active voice, *e.g.*, לֹא שָׁמִיעַ לָהֶם (Berach 2: 9.), it was not heard by or from them, *i.e.*, they have not heard it; שָׁמִיעַ לָנוּ (ib. 5:), it is heard by or from us, *i.e.*, we have heard; סָבִירָא לָהֶם (ib. 4.), it is considered by them, *i.e.*, they hold it, they are of opinion; לְדִירִי הָזִי לִי (B. B. 73., Sanh. 67:), it was seen by, from me, *i.e.*, I have seen it myself. Sometimes לֵי and לָהֶם, etc., stand as mere pleonasms, *e.g.*, בְּהוֹרְשֵׁיהֶם קָא אָכִיל לֵיהֶם (Shebuoth 6:), this man is consumed in his woods, *i.e.*, he is ignorant of the things going on in the world, as if secluded in the woods.

* *Syriac*: טָרַם, to tear, *Gr.* *τεπεω*, to rub, pull, figurat. to discuss.

§ 91.

The passive partici. is often followed by לִי, לָךְ, etc., in the proper sense of the dative, *e.g.*, מְבַעֵי לִיה (Berach. 5.) (equivalent to מְחַבְּעֵי, § 74), it is requisite, necessary to him, *i.e.*, he needs, must; * מְשֻׁם דָּלָא מְחַנִּיה לִיה (Kidd. 67 :) (equivalent to מְחַחֲזֵי, § 74), because it was not possible for him to mention it expressly, without omitting the usual laconism (s. רש"י); לָא קָא מְחַנְר לִי (רש"י); לָא קָא מְחַנְר לִי, it is not habitable to (for) me, I cannot live there.

* In the edition before me (Vienna, 1862) there is לָה instead of לִיה, as quoted above,

CHAPTER VII.

VERBAL SUFFIXES.

§ 92.

The Talmudical verbal suffixes differ in so far from the respective Chaldaic paradigms (B. Cha. Gr. § 110), as in the Talmud. dialect the Yod and the א of נָטַרְתִּי and נָטַרְתָּ are dropped, *e.g.*, נָבַדְתִּי (Nedar. 62.), he robbed (from) me; דִּנְתִּי (ib. 50:), had indicted me; מִנְעַתְתִּי (Chagg. 5:), hadst detained me; אָזְקִיתִּי (Erub. 5:), they made me old. In the imperative: פִּירְקֵנִי (Gittin 47.), redeem me; and in the future: לֹא תִבְדְּחֵנִי (Nedar. 50:), do not make me laugh.

§ 93.

The suffix of the third pers. plur.—which in the Bibl. Ch. is missing, and in the Syriac expressed by the separate pronoun, אֵינִיךְ—is formed by —יָנְהוּ, *e.g.*, אֶחָדְרִינְהוּ (Chagg. 5:), he turned them away (from them); לְאַשְׁלוּמִינְהוּ (Bera. 8:), to accomplish them; פִּיִּסְיִנְהוּ (Yebam. 79.), he appeased them; יַעֲרִבֵּינְהוּ וְנִכְתְּבֵינְהוּ (§ 73). The fem. form must be —יָנְהִי, like that with the noun, but is seldom in use. Compound with this fem. suffix is probably the so very frequently occurring word יִרְמִינְהוּ, which signifies as much as אֵינְהִי יִרְמִי, *i.e.*, throw,* put them one opposite the other, *i.e.*, bring the two statements (imper.) one opposite the other.

* Abjice. L.

§ 94.

The ה as a termination of the first pers. and the third pers. fem. in the preterite being usually omitted (s. § 67.) is replaced before a suffix, *e.g.*, אָמַרְתָּה (Keth. 63 :), I have said it, from אָמַרְתָּ; הִזְכִּירְתָּה (Synh. 98.), she has seen him, from הִזְכִּיר for הִזְכָּר, and not from הִזְכָּר or אָמַרְי.

§ 95.

The suffix of the third pers. sing. masc. with a verb in the third pers. plur. is found partly in the form of הוֹרֶה, *e.g.*, אָפְקִידוֹ וּמַחֲדִידוֹ (Chagg. 15.), they brought him out and beat him; and, partly, in הִרֶה, *e.g.*, אָפְקִידוֹ וְקָטְלוֹהֶּ (ib. 5 :), they brought him out and killed him; אֶטְרָדוֹהֶּ (Pess. 10 :), they troubled him, they molested him.

§ 96.

In verbs of אָ"ל the א is changed into Yod when preceding such suffixes as do not begin with Nun (נ), *e.g.*, הִזְכִּירָהּ (Berach. 5 :), he saw him; הִזְכִּירָהּ (Yebam. 63.), he saw her; הִטְעִירָהּ (ib. id.), thou wilt throw him, אָמְטִירָהּ (Keth. 103 :), they brought him; מִירְדָּהּ (ib. 17.) thy coming. But not so in הִזְכָּרוֹ (Yebam. 63.), he saw them; לְמַחֲזִיקָהּ (Bera. 6.), to see them, where the suffix begins in נ.

CHAPTER VIII.

ADVERBS.

§ 97.

The following are adverbs, or adverbial expressions, alphabetically arranged:

אֵנֶב אִירְחִיָּה (Berach. 2.), on his way, *i.e.*, by the way, occasionally (obiter, en passant). The suffix changes according to person, *e.g.*, **אֵנֶב אִירְחָאִי** (Keth. 105:), **אֵנֶב אִירְחֶהָ** (Synhed. 95:).

אִדְהֵכִי for **עַד הֵכִי**, meanwhile, while this happened, **אִדְהֵכִי וְהֵכִי** (Berach. 5:), corresponds to the Hebr. **וְעַד כֹּה** (Kings I. xviii. 45), while this and that happened.

אִדְרְבָּא (Shabb. 25., Moed Katan 17.), contrary, much more; possibly proceeding from **עַל דְּרְבָּא**, about something, that is more, *i.e.*, the more there is reason to object.

אִירְבָּא (Gitt. 59., Chull. 60., Shebuo. 10.), in truth, forsooth; equivalent to **בְּרָם** (B. Ch. Gr. § 123).

אִיזִי, now; **אִימָא לִי אִיזִי** (Keth. 69.), tell me now; possibly the imper. of **אִזַּל**, **אִזַּל** (Ezra v. 15), apocopated, properly: go! forwards! expressing, encouragement, and corresponds to, go on!*

* This is a suggestion by Mr. Ehrenreich of Brody; other definitions a. **כֵּרֶם חֲמַד** and **עֵרֶךְ כֵּלִין** T. VIII. A.

I think it to be like the Hebr. **אִפְיָא**. (Proverbs **אִם כֵּן אִפְיָא**, in the sense of *then*, *ποτέ* used in a lively mood of speech. **רִשְׁבֹּם** (Genes. xxvii. 34) takes **אִיזִי** to be like **אִיפְיָא** which is a compound of **אִי** = *ubi* and its correlat. **פִּיא** = *ibi*, *ποῦ*; where there!

אִיכָא (from אִיזָא, here is), there is, are (s. *infra* אִיזָא and לִיכָא). This adverb is found followed by an unnecessary ל, as אִיכָא לְמַאן דְּאָמַר (Gitt. 50.), there is some one who is of the opinion; analogous to the rabbinical יֵשׁ פֶּה (Shabb. 34.), this here, is yet . . .

אִימָת (Berach. 2.), when? from the Hebr. מָה־רִי. It reals in the Targum Chal., and probably also in the Mishnah as a Hebraism (s. אִיבָּר גַּר p. 97, 98), אִימָתִי and in the Syriac אִימָתִי, with the Yod silent. כָּל אִימָת (Chagg. 3.), every time, as often as.

אִינִי (Shabb. 124:), is it really so? can that be? (from אִין הִיא).

אִיזָא (Chald. אִיזִי, Hebr. יֵשׁ), it is; with suff. אִיזִיָּה, אִיזִיָּהּ from אִיזִיָּהּ (Sheb. 14:); אִם אִיזִיָּה (Pessa. 10:), if it be.*

אִכְתָּי (ib. 7:), yet, yet now, corresponding to the Chald. עַד כְּעַן; possibly, the א substituting the word עַד and כְּתִי, a contr. of כְּעַתָּה, כְּעַתָּה (B. Ch. § 120), which would make the reading of the word, אִכְתָּי.**

אִמָּאי (Berach. 5:), wherefore? why? upon what account? from מָאי עַל.

בְּדִיעֵבֶד (Chul. 2.) (from בְּדִיאִי עֵבֶד, in (the case), when one has already done it, in reference to an act that has been already accomplished, but not as to its going to be accomplished, which in opposition to the first is expressed by the rabbinical לְכַתְּחִלָּה.

בְּהִדְרִי (Sabb. 92:; 93., Chagg. 11:), with one another. S. הִדְרִי under the prepos. and הִדְרִי *infra*.

בְּהִדְרָא (Pessa. 27.), לְהִדְרָא (Tamid. 32.), for itself, separately, especially (from ἰδιος, α, ον, proprius,

* אִיזָא is the substitute of the *verbi substantivi* and the correlat. of אִין.

** As generally read by German Talmudists.

privatus, hence, ἰδιώτης, rabbin. הַדְּיוֹט, a private man).

בֵּינֵי בֵּינֵי (Nazir 6:), what there is between, in the midst. Hence, בֵּינֵי בֵּינֵי (B. K. 84.), the difference between two quantities.

בְּעֶלְמָא, plainly, merely, only, *e.g.*, זֵיעָא בְּעֶלְמָא הוּא (Pess. 24:), it is merely, only sweat.*

בְּרִישָׁא (Bera. 2.), at the beginning, at first.

בְּשָׁלְמָא, in peace; signifies: is agreed to, namely, this one statement; but not the other. אִי אָמַרְתָּ בְּשָׁלְמָא אִי אָמַרְתָּ, בְּשָׁלְמָא אִי אָמַרְתָּ, this is right, in case thou sayst so, but not otherwise, *i.e.*, according to the other opinion the statement is wrong.

בִּי, is a noun, expressing: the inner part, hence, מִבְּנֵי (Tamid 29:), inwards, within.

דִּילְמָא, properly, that when; *i.e.*, in case when. דִּילְמָא רָאִי עֲבַר וְיִסְבִּי (Yebam. 78:); "perhaps there is the question of a case, such as when he has transgressed the law, and has taken as a wife;" דִּילְמָא לֹא כְּחֵיב קָרָא (ib.), for "when," *i.e.*, for such exceptional cases, there was written no Biblical law, (s. בְּדִיעְבַּר). See also B. Mez. 66:.

דִּילְמָא (Berach. 2:) (fr. לְמָא Bib. Ch. § 123), perhaps.

הָא גְּבֵרָא (B. Ch. § 124, Hebr. הָא), behold! lo! הָא וְהָא דִּיִּסְקָא (Kidd. (70:), here the man and there the quotation—and yet, yet, הָא אֵיכָא (Megill. 22.), yet, there is! הָא אָמַר, וְהָא אָמַר, yet, and yet, he said!—already, *e.g.*, הָא הָלַתָּא יוֹמִין (Neda. 81.), three days, three days since.

הָאִידֵּכָא (fr. עִידֵּכָא), at present, at this time.

* Used in the same way as universe, universally, generally.

הֶדְדִּי (Syriac תְּדִדִּי*, perhaps from יָדָה יָדָה, properly the one and the other), is used only in connection with a preposition; לְהֶדְדִּי (Berach. 6.), one to another, one another; אֶהְדְּדִי (ib. 7.), one against another; קָשׁוּ קָרָאִי אֶהְדְּדִי**, the Scriptural verses are hard (afford difficulties) one against another; *i.e.*, they contradict one another. מִהֶדְדִּי, from one another; בְּהֶדְדִּי, with one another, together (Meg. 7.); גְּבִי הֶדְדִּי (ib. 11.), near one another; כִּי הֶדְדִּי (Pessa. 3:), like one another, the one like the other.

הֶדְדִּי (Berach. 2.), afterwards, from the verb הִדָּר, to 'do again some thing. See הָיָה.

הֵיכָא, where here? where there? from הָא and כָּא analogous to the Hebr. אֵיכָה, אֵיכָה; מֵהֵיכָא, † wherefrom there? מֵהֵיכָא הֵיכָא, wherefrom shall it come? wherefrom shall that be deduced? how can that be supposed? כָּל הֵיכָא, everywhere.

הֵיכָא, how? corresponds to the Hebr. אֵיכָה † אֵיךְ;—כִּי הֵיכָא, in the same manner, in a like way, as much as, in a manner that, in order to (Berach. 10.).

הֵכָא (Berach. 4:), here, from the Chal. כָּא.

הֵכָא, so—לְהֵכָא, hence, therefore.

הַשְׁתָּא (from הָא שְׁתָּא, Syr. הָא שְׁתָּא from הָא שְׁתָּא), now, at present, expressing also astonishment מִשֶּׁהָ רִבִּינוּ! הַשְׁתָּא! לֹא הָיָה יָדַע (Berach. 3:), how! Moses did not know it (and David did? !).

* יָדָה יָדָה (Job iii. 6) seems to be from the Syriac חָדַד : to unite, being together, and the Dagshesh forte being the compensation for the missing ר.

** The original of this quotation reads ורמיןן and not קָשׁוּ (s. § 93).

† In the Hebr., however, the prepos. is connected with the second syllable, מֵהֵיכָא, unlike the Talm. מֵהֵיכָא.

‡ The בֵּל being the compar. element, so also in הֵיכָא.

הָתָם, there (ibi.) (Chal. תָּמָה, Hebr. שָׁם). S. תָּמָךְ.*

וְדַי (ib. 2:), certainly, surely (from יָדָה, וְדָה, וְדַי, likewise: confess, supposing to be so).

טוֹבָא (ib. 6.), manifoldly (Hebr. הַיֵּשֶׁב, Yonah iv. 4; fr. bien) a good deal.

טָפַי (Pess. 12.), more, pass. particip. of the verb תָּסַף, to add (B. M. 83.).

יְכָרִי (in the Targu בְּרִינָה), now, at present; יְכָרִי תְּהִיָּה (Ned. 21:), and now thou repentest, or, art thou yet of the same opinion? the words אִי לְבָךְ עָלֶיךָ are missing (s. Mard'chai Shebuoth, Cap. I., § 1114 and Semag לאוּרִין 240).

כְּדִי from בְּדִהִיא, as it is; כְּדִי נִסְבָּה (Rosh Hash. 5., B. M. 27:; Chul. 22., Kiddush. 5:; Sotah 19:; Zebach. 93., Menach. 93.), "he took it as it is, *i.e.*, properly it was not necessary to mention this special quality of the subject, but having under discussion its different properties, he quotes all of them as many as there are." From its proper meaning: "as it is," this word became the expression for, a trifle, insignificance, littleness, as in the Rabb. Hebrew: מֵה = מְהִינָה, whatever it may be, in the sense of: of whatever quantity it may be, even of the least quantity, ever so little. So כְּדִי לֹא דְכִירִי אֵינְשִׁי (Sanhed. 29:), people usually do not keep in memory things of little importance, of no importance to them. אֶטְרוּחִי בִּי דִינָא בְּכִי לֹא מִטְרִיחִין (B. K. 90:), "We do not molest the court with trivial affairs." כְּדִי לֹא שָׂרִי אֵינֶשׁ זִזְיָה בְּכִי (Kethu. 36:), no man throws away his money for trifles. לֹא אֶדְרָתָהּ (Ned. 22.), בְּכִי (ib. 29.). In Megil. 2:; Yebamoth

* הָתָם, ubi, being the correlative of הָתָם, ibi.

90., Chul. 73. and 81.: **אָמַר רַבָּא וְאָמְרֵי לֵהּ כְּדִי** and in Nazir 2.: **אָמַר רַבָּא וְאִיִּימָא כְּדִי** it signifies: Some said that (statement) in **רַבָּא**'s name, and others, simply as it is (**כְּדוּחָא**), as it reads, without giving any name as authority.

כִּיִּלִּי הָאֵי (all this), so much, so very, to such a degree.

כִּי (Berach. 6:), when, as; **מִכִּי** (ib. 2:), since, as soon as.

כֵּל דְּהוּא (in the Rabb. Hebr. **כֵּל־שְׁהוּא**), of whatever, of the least quantity.

כֵּל כְּמָה, so much (time), as long time as; . . . **כֵּל כְּמָה**, in as much as . . .

כֵּלֵּל. With a preceding negative it denotes, of any kind whatever, **הָיָה לֵיהּ כֵּלֵּל** (Berach. 5:), that he had nothing of the kind.

כְּמָה, Yoma 22: (s. also Dan. iii. 33.), how much! how many! (B. M. 86.)

לֹא, not. If not followed directly by a verb, usually **לֹא** is used. **וְלֹא**, and not, implies the sense of more than, as **וְלֹא בְּסִילָתָא** (Yebam. 63:), the wife is punished when the husband marries another one besides her, more than by rods (thorns). **לֹא מִיִּבְעָרָא**, it is beyond question, needs scarcely to be said, there is no doubt about; **לֹא מִיִּבְעָרָא קְאָמַר** (Keth. 87: a. o. p.) signifies: the Mishnah or the Baraitha in speaking of A and not of B does not intend to exclude B; it speaks only in the sense of **לֹא מִיִּבְעָרָא**, i. e., it is quite unnecessary to mention B, it is sufficient to mention A, being clear that its determinations may be applied even more properly to B.

לֹא * (Shabb. 64., 131., Pess. 54., B. K. 25:). Rashi

* An affirm. particle, probably, from the Greek *vai*, as *vai* *πα* *ὦ*, *וַיִּבְרָא*.

translates this word בְּאַמֶּת, yes, certainly, in fact, truly. It seems to be a contr. from לֹא הֵא, is that not so? is that not true?*

לְחֹד (Bera. 2.; so also Chald.; Syr. לְחֹד), alone, separately, by itself, corresponding to the Hebr. לְבַד, and probably derived from לְחֹד, i.e., making one by itself. With suffix לְחֹדָאִי, I by myself; לְחֹדְךָ, thou alone by thyself; also connected with ב, as בְּלְחֹדְךָ.

לִיכָא (from לִית כָּא, here is not), there is not, it is not here, there is no such a thing.

לִית (from אִית, it is), it is not. With suff. לִיתְהִי, לִיתְהִי, fem. לִיתְהִי (Sheb. 14:).

מָה, how is it? how is the law? is it allowed, or is it not? מָה דְּהִימָא, what is it, thou wouldst say? i.e., that it should not be said; in order that it could not be said. This expression, being comp. from מָה and הִיא, belongs to the Rabb. Hebr., and was introduced into the Talm. dialect.

מִי**, Lat. num., Germ. etwa. מִי כְּחִיב (Shabb. 93.), is there written? מִי אָמַר, did he then say? This adverb is found inserted between לֹא אֵיכָא,† is there not? E.g., לֹא מִי אֵיכָא מוֹנֵבֵי דְפִטֵּר (Shabb. 68:), the same as in Lat. "nonne est?"

מִידָּא (for מָדָּא, Syr. מָדָּא, Chald. מָדָּא), some thing, Lat. aliquid, quid. Preceded by a negative it denotes, nothing. לֹא הָוִי מִידָּא (Sanhed. 94.), they saw nothing.

derivation apparently less exceptional than the definition by Aruch, who holds this word to be a compound from the Hebr. לֹא and the Greek *vié*, son!

* This etymology is by Rabbi David Vita Tedesco. A.

** An interrog. particle used where a negative answer is expected, and has no corresponding term in English. מִי may adequately be translated by the Ger. etwa? and the L. "num," as in num barbarorum Romulus rex fuit? *Cic. Rep.* 1. 37.

† And is used as an indirect interrog. ; if not? whether not?

ing.—**מִיָּד**, **וְלֹא מִיָּד**, nothing at all, not the least, as **אִישְׁתִּיק** **וְלֹא מִיָּד** **אָמַר לֵיהּ וְלֹא מִיָּד** (Shabb. 95 :; Temura 34.), he was silent and said nothing to him ; **לֹא קְשִׁיָּא וְלֹא מִיָּד**, there is not the least difficulty ; *** מִיָּד הוּא טַעְמָא אֱלָא** (Pessa. 17.), is there anything (else) as a reason for thy statement—if it be not. **מִיָּד** is also used as a substitute for its synonymous, the Rabb. **כְּלִים**, **L. ecquid?** to express astonishment, as **מִיָּד טַעְמִים וְרִשְׁעִים** (Keth. 105), what? are fools and rascals to be judges !

מִכְדִּי הוּא נִבְרָא בְּעַל דְּבִבְיָה דְּהוּא **, how? what! **מִכְדִּי הוּא נִבְרָא** (Gittin 55 :), how! this man is also the enemy of this man! *i.e.*, thou art also mine enemy. See Bera. 9 :; 10., 33. ; Pessa. 23 :; Megill. 2. ; Chagg. 4., 9., 11., 12.: Originally comp. from **מִיָּד**, **מִיָּד**, what is that? how is this?

מִמַּאי † (Chull. 11.), wherefrom? out of what? (and is used as an indirect interrog., if not? whether not?) is this demonstrated?

מִמִּנְהָ, by itself, from itself; possibly derived from **מִמִּנְהָ**, from the thing, *i.e.*, in consequence of the thing itself, **ex re.†**

* S. Rashi to th. s.

** Probably from **מִיָּד** (s. above) with the causal **מ**, and is to be read **מִכְדִּי**, as it is, in an emotional sense, expressing astonishment, since, seeing that, whereas. Sometimes in an ironical sense; since, in fact, inasmuch as, corresponding to the L. quippe, quoniam, and the Roman author's explanation of the latter: "quoniam significat non solum, id, quod quia, sed etiam, id quod postquam" (Fest. p. 261), may fitly be applied to our **מִכְדִּי**. The author in his view was likely led by the traditional reading of the word **מִכְדִּי**, which, however, may be a corruption, as is the case with so many other words.

† Of what premise, antecedent, source?

‡ This explanation is given by the late Jacob Pardo. A. (See Aruch, **מל**).

מֵנָּה (B. K. 92.), wherefrom? (from מֵן and מִן, Rabb. Hebr. מֵינִין), מֵנָּה לָנוּ and מֵנָּלָנוּ, whence to us? whence is shown to us, that . . . מֵנָּהּ for מֵנָּה in the phrase מֵנָּהּ מִלִּי (Shabb. 24:), whence these things? from what origin are these things derived?

מֵעֵקֶרָא (Berach. 13.) from עֵקֶר, root, beginning.

מֵרִישׁ (ib. 6:) from רִישׁ, head, beginning, at the beginning, at first, in times of old, heretofore.

לְעֵיל, לְעֵיל (Berach. 18:; Sanh. 52.), soon, from the verb עָנַל, to turn around, circulate.

עַד followed by דְּ, during, meanwhile; עַד וְקָאִי, while he stands (Berach. 2.). Sometimes it denotes before, as עַד דִּיחֲבִי (ib. 6.), before they sat down.*

עֵיל, לְעֵילָא, לְעֵילָא (Shabb. 29.), above, on the height, over.

קִמָּן (from קִמָּנָא, s. קָמִי infra prepos.), לְקִמָּן (Megill. 2.), what stands before us, relating to what follows, infra.**

שְׁפִיר (beautiful), well, all right, perfectly; שְׁפִיר קָאִמֵּר לֵיהּ (Berach. 2:), he answered him perfectly.

שְׁפִיר דְּמִי, it seems all right, there is nothing to say against.

דִּי (from דִּיב; Rabb. Hebr. דִּיב), again, anew, moreover, yet more. וְדִי (Berach. 2.), moreover, further, besides.

תִּינָה (abbrev. from תִּינָהּ, like תִּינָהּ from תִּינָהּ), this may rest, let it be unshaken, suppose admitting (it in

* Rashi *loco citato* explains, according to the first meaning, "not before they sat down," which is supported also by the nature of the contents.

** קִמָּנָא, perhaps, used in the Mishnah, and expressing the same as קִמָּנָא in the Talmudic dialect.

this case, but how in the other?) (Berach. 6.). The same as בשלמא*—דחיינה, s. § 20.

באתר קליה גבר תמן (Chald. תפיה, Hebr. שם), there. באתר קליה גבר (Berach. 63.), where there is no man, there be a man.

מתחת (from תחת, Hebr. תחת), below . . . מתחת, underneath. There occurs in Nazir מלחת.

* בשלמא relates mostly to the premise, antecedent, cause, while דחיינה argues more in reference to the consequence.

CHAPTER IX.

PREPOSITIONS.

§ 98.

The following words are used as prepositions:

אָנב (s. **אָנב אורחיה** under the adverbs and **גַּבִּי** *infra*), by virtue, over, for the sake; **אָנב ירקריה** (Yebam. 25.), by virtue of his worthiness.

אָט, in regard, respect; **אָט טוב אָט שבת** (Shabb. 124.), we prohibit the performance of a certain handwork on a feastday only in respect to the Sabbath, as one may likely be led to perform the same also on this day. This word is derived from **על** **טוענא**, by changing **טוענא**, "burden," into **טונא** and **על** **טון**, into **אָטון**, whence **אָט**.* See **אָט** **מיטל** **אָט** **לא ידענא דשפיר** (B. K. 84.), what! I do not know that I am well speaking!

אָמט, see **מיטל**.

גַּבִּי, see **גַּבִּי**.

בין (Kethu. 17.) and **בֵּינֵי** (Berach. 8.), between, among; with suff. **בֵּינָא**, **בֵּינָךְ**, etc. R. Yochanan said **בֵּינָא** (Chagg. 15:) instead of **בֵּינָךְ**.

בְּר, without . . . **בְּר מ**, withal that, except. Hence, the adverb **אָבְרַאי**, out-doors (Tam. 27., Nazir. 17:),

* This definition is by the worthy Rabbi Abram Lattes.** A.

** Very farfetched. Why not from the Syr. **אָמְטוּל**, by contr. likewise **אָמְט**, from **אָמְט**, etc., and the **ל** apocopated?

מִבְּרֵא, from outside, besides (Tam. 29:). So is said also מִלְּבָר.

בְּתֵר, after (s. B. Ch. § 122).

לְגִבִּי (from גִּב, back, the upper part of a body), לְגִבִּי (Sanh. 83.), with suff. לְגִבִּי, etc., on, next, near by (like addosso in Ita.). So without לְ, e.g., לְגִבִּי הִדְדִּי (Megill. 11.), near one another, together; לִיחִי יִשְׁעֶיךָ לְגִבִּי (Bera. 10.), let Isaiah come to me. לְגִבִּי signifies also, in comparison to: לְגִבִּי מֹשֶׁה (ib. 33:), in comparison to Moses.

בְּנִי (s. under adv.), בְּנִי, לְנִי, within, מִנִּי, from within, from the inside.

בְּנִי (color, appearance,) בְּנִי, in the appearance, way, manner, kind of, for example. בְּנִי הָאֵל (Chagg. 15:), in this way, manner.

דְּמִיָּא (resemblance) דְּמִיָּא (Chagg. 2.), like, likewise, example.

בְּתֵר (union, joining, perhaps from יחד), used only with the prefix particles לְ, בְּ, e.g., לְבִי כְּרָבָא (B. K. 92.), "the cabbage in company with the thorn shares its punishment." בְּתֵר כְּבִשְׁתִּי דְּרַחֲמָנָא לְמָה לָּךְ (Bera. 10.), "What hast thou to do with that, which belongs to God's mysteries?" With suff. בְּתֵרִי (Chagg. 4:), or בְּתֵרִי דִּידִי (Keth. 103:), "with me," בְּתֵרִי, etc.; בְּתֵרִי לְפִימָא (Yebam. 49:), "when she reached the mouth, she reached that which belongs to the mouth." בְּתֵרִי (Sheb. 6.); . . . בְּתֵרִי, meanwhile, during; בְּתֵרִי דְּקָאָזִיל וְאָחִי (Keth. 105:), while he went and came.

בְּתֵר, like, with suff. בְּתֵרִי, etc. It consists of the prefix particle בְּ with the plural termination of *
 * Sing. fem. noun, according to I. Fuerst the בְּ similitudinis is originally

(מִלְכָּחָה), the same as the Chald. לְחָ, being the prefix particle לְ with the same plur. termination.

בִּי (Berach. 6.), like אֶרְצִי (Sanh. 94.), like our land, country.

כְּלָמִי (from לְאִמִּי with the כ prosthetic), toward, to, in relation to. כְּלָמִי לְיִיָּא, s. § 56.*

לְפִי, according to; corresponding to the Hebr. לְפִי (B. M. 96:).

אֲמַשּׁוּל (burden, from נָשַׁל, to lift up, to remove). אֲמַשּׁוּל (עַל מַשּׁוּל); by motive of . . because of . . אֲמַשּׁוּלְהִיָּא (Keth. 67:), because of him, on his, her, its account. Without suff. and apocopated, אֲמַשּׁוּ as אֲמַשּׁוּ זֵינִי רִיבָהּ (Berach. 56.), on account of thy money; ** אֲמַשּׁוּ לְהִיָּא (Pess. 31., 32., Neda. 29; Nazir 25. and 29.) and אֲמַשּׁוּ הִיָּא (Tam. 32.), on account of this, for that reason. This prepos. is similar to אֲמַשּׁוּ (s. above), which originally denotes burden, compulsion, cause, motive, because.

מִשְׁמִי (from שְׁמִי, name), in the name of שְׁמֵעוֹן (Berach. 5:), in the name of R. Shemon. Oftener

of בִּי, and, as the nouns of the sing. fem. in יָ have also their plur. in יָ like those in יָ. the declension of מִשְׁמִי corresponds to the former and not to the latter termination (s. Bib. Ch. Gr. § 29), the same may be said of לְחָ.

* L. quorsum? = quoversus? to what end, as in "quorsum igitur hec disputo" (Auct. or. at Qu's). Aruch, in quoting from Pess. 5, reads אֲלִיָּא, tail, instead of לְיִיָּא, which, however, is contrary to the text in the ed. before me.

** אֲמַשּׁוּ and אֲמַשּׁוּל seem to be derived from the Syr. אֲמַשּׁוּל, partly by *poce* ope and partly by contr., and all in the sense of the verb נָשַׁל, to lift up, to carry, involving the relation of the consequence to the cause as carrying the former; hence, because, on account, etc. So also as a relat. conjunction, like the Hebr. כִּי, as in the Syr. מִנְּהָּ דְּשִׁבְּ הָּוּ מְרִיָּא for כִּי שִׁבְּ הָּוּ (Ps. 100. 5.)

in the sense of on the ground, basis, under designation of, . . . for the reason of . . . Hence its use (by the Mishnah-Rabbis) to express title, basis.*

על, upon, over, with the suff. עֲלֵינוּ (Neda. 65.), עֲלֵיךָ (Bera. 9.), עֲלֵיהֶם (B. K. 117.), עֲלֵיהֶם (Berach. 10) with the addition of a ו, as in אֲדִינוֹן (B. Ch. § 30).

קָמִי (for קִדְמִי) before, in presence, קָמִי שְׁמִיָּה (Berach. 3:), before God, with God; קָמִיָּה דְּרַבִּי יוֹחָנָן (ib. 5.), in the presence of R. Y.—מִקָּמִי, corresponding to the Hebr. מִפְּנֵי, before, because. In the last sense used also by the Samar. as מִקָּמִי קָמִיָּה (Carmina Samaritana, p. 35), because of our enemies; incorrectly translated by Gesenius (ib. p. 89), "surgentibus osoribus nostris," as if from the verb קָם, to rise.

תַּחְתִּי, תַּחְתֵּי, under (Chull. 105:).

* מְשׁוּם may properly be derived from the Hebr. שָׁחַ, to appreciate, estimate the value of anything, Eccl. 3. 17, and often in the Talmud as דְּנִיּוּקִין שְׁמִין, hence מְשׁוּם מְתֻנָּה, in sense of, as a gift, considered, estimated as a gift.

CHAPTER X.

CONJUNCTIONS.

§ 99.

The following words are used as conjunctions:

או (Hebr. and Chald.), or, as או אָנִיד (B. B. 13.), draw thou, or I shall draw, *i.e.*, either take thou the half price of our common property, or I shall; או אַתָּה בָּעֵר מִינָאֵי מִלְּקָחָא או אָנָּה אֲבָעִי מִיְיָדִי מִלְּקָחָא (B. K. 59:), “either you will ask a question from me, or I shall ask one from you.” או או, L. aut—aut, either—or, או או קָחִנִי, *i.e.*, the Mishnah does not request both the things mentioned, only, either the one, or the other; או דִּילְקָמָא (Sanh. 71:), or perhaps? או (from the Chald. אוּ, corresponding to the Hebr. אָם), when. או דְּכִי (Shabb. 25.), if it be so, as it now is, whereas, if so . . . then; או דִּילְקָמָא or או דִּילְקָמָא (Bera. 5.), when, if thou wilt say, if one should say, or also * או דִּילְקָמָא (ib. 5:), if we would say, if supposing. או דִּילְקָמָא or או דִּילְקָמָא (Chull. 10:), when thou wilt I shall say, I can say, or so. There occurs או דִּילְקָמָא (four times) in Nazir 32., and (two times) in Shebu. 16., which justifies the question, if או דִּילְקָמָא be not in the imper. so as to render או דִּילְקָמָא, if thou wilt, then, say! או דִּילְקָמָא (Sanh. 94.), or also. The conjunc. או is often omitted likewise in the Script. אָם. See *infra* דָּא.

או דְּכִי (from דְּכִי), by, because, concerning, as being,

* In an interrogative as also affirm. sense.

אֵיִדִּי דְּזִיטָר מִירָבָט (B. B. 14:), because, or, in consideration of it (the book) being small, it would easily have been lost; אֵיִדִּי דְּתָנָא, having said (the one thing, he says also the other). It stands also as a prepos., *e.g.*, אֵיִדִּי בְּהֶמָּה (Nazir 2.), as much as עַל יְדֵי בְּהֶמָּה.

אֵלָא (a Rabbin., Syr., Arab., and Greek word, possibly from אִין, if, and לֹא, not), if not, only, but; expressing in the Talmud the sense of, hence, consequently, after having entirely rejected an antecedent proposition, and means "this opinion being rejected, consequently the other one, the following, must be admitted." The following passage may be quoted as an instance for both interpretations: הִיִּחָא לְמַאן דְּאָמַר פְּלָגָא נִיזְקָא קִנְסָא אֵלָא לְמַאן דְּאָמַר פְּלָגָא נִיזְקָא מְמוּנָא מֵאִי אִיכָא לְמִירְבִּי? קִנְסָא אֵלָא לְמַאן דְּאָמַר פְּלָגָא נִיזְקָא מְמוּנָא מֵאִי אִיכָא לְמִירְבִּי? (Sanh. 3.), "this may be admissible on the ground held by the one, who says, that the payment of half damage is to be considered as a penalty; but, on the ground held by the other, who says that the same is to be considered as a restitution of property, what is there that may be said against? consequently (hence) (the preposition precedently assumed must be rejected, and it must be admitted that,) as it is intended by the Mishnah to show, etc. אֵלָמָּא (Brach. 3:), hence, accordingly, consequently.

In some few passages it is expressing astonishment, as אֵלָמָּא הֵן (Shebu. 11.), and yet, it is said in the Mishnah! אֵלָמָּא לֹא (Shebu. 13., 13:), why not? In these cases אֵלָמָּא is synonymous with לָמָּה, why? (Rashi Berach. 11.), and according to Jos. Karo compound from עַל מָה, which occurs as such in Talm. Yerushalmi, וְעַל מָה הִנֵּינָא.

אִלְמָלָא or אִלְמָלִי (a Rabb. Hebr. word, corresponding to the Hebr. לִיִּלָא, if it be not, if not. אִלְמָלָא תְּרַגְמָא (Megill. 3., Sanhed. 94:), if it be not for the interpretation of this verse, we would not know what it means. Sometimes it signifies simply if, as אִלְמָלָא נִגְדוּהָ לְחֻנְיָהּ מִיִּשְׁאֵל וְעֻזְרָהָ פֶלְחֵי (Keth. 33:), if-they had castigated Chananyah, Mishael, and Asaryah, they would have worshipped the image. Rabbenu Tam's opinion in regard to the different spelling of this word, viz., that with א it means, if it be not, and with Yod simply, if, is objectionable. For, as the original, the Bibl. לִיִּלָא being used for both significations without varying in orthography, its Rabb. derivative must also express both significations without regard to its different spellings. And, indeed, both אִלְמָלִי as well as אִלְמָלָא are found used for either of the two different meanings.

אִפִּילוּ (a Rabb. word comp. from אִם, also, and אֲלֵי, when, etiamsi), also when, even if; אִפִּילוּ רִישׁ נְרוֹתָא מִן שְׂמִיָּא מוֹקְמִי לִיהּ, “even the surveyor of the fountains is appointed from Heaven.” אִפִּילוּ הָכִי, even so, yet, nevertheless; אִפִּילוּ תִימָא, even if thou sayst, i.e., the statement may be maintained even at the supposition that

דְּ (Berach. 7:), although, even when.

דְּהָא (ib. 3:), as, because.*

דִּילְמָא, that not (s. B. Chald. § 123).

הָא, thus; הָא אִי אִיהָא (B. M. 86:), thus, if it be . . .

After this הָא אִי is mostly omitted; הָא אִיהָא (ibid.);

* This word is composed from the conjunct. partic. דְּ of דִּי, and the demonstr. pron. דְּהָא, and may be rendered by, that that.

הוא לאו הדי, thus, if it is, or be not so. So also in the Mishnah, הוּא יֵשׁ רוֹאֶה (B. M. 83.) for הוּא יֵשׁ רוֹאֶה.

הוּא יֵשׁ (perhaps from הוּא, behold! (§ 97) and לְכָךְ, Rabbin. for that), therefore, accordingly.

כִּי־נָח (a Hebraism of a later period) כִּי־נָח, as soon as, after.

לְאֶחָד (from אֶחָד, similar to the Ger. "auf der Stelle," and the Fr. "sur le champ") [and the Engl. "upon the spot"], immediately, forthwith.

מִנֵּה, in case, since, supposing that . . . מִנֵּה דָאִי בְּעֵי אָמַר (Kerath. 12.), "in case he would, he could say: I have done it on consideration." It corresp. to the Rabbin. מִתְּחִלָּה, as הוּא being the Chald. of the Hebr. הוּא.*

מִיָּדָא (Berach. 10.), מִיָּדָא (Pessa. 9:), מִיָּדָא (Yebam. 63.), yet, however, nevertheless.

מִכָּל (Berach. 25:), from all that (that was said), follows. It is a Rabb. Hebraism.

לְפָנֵי (s. קָדָם under the prepos.), before that (he said, etc.).

אֵין הָכִי נָמִי (Berach. 4:), also, even; הָכִי נָמִי or אֵין הָכִי נָמִי (Chagg. 11.), yes, so also it is; הָכִי נָמִי (Berach. 8:), here also, i.e., even so in our case. It often is preceded by the word אָה, e.g., אָה שְׂכִיבָא נָמִי (Berach. 4:), from the last instance is to be seen that originally נָמִי had not the meaning of, also, but that it was a verb, which afterwards became a peculiar expression for, also, really, indeed. Supposed this to be so, נָמִי may be a derivative, according to D. Tedesco,

* S. t. a. under prepos.

from נִמָּא,* “we will say,” or, according to M. Ehrenreich, from נִימִין, “we would believe,” or, lastly, according to my suggestion, from נִוּמִי, “we could swear on that.”

* Already in Aruch.

CHAPTER XI.

INTERJECTIONS.

§ 100.

The following words are used as interjections:

נְבִיאִי וְנָבִיאִי, אֲדִירֵיהֶם (Erub. 17.), by the Law, prophets and Hagiographa! a manner of swearing.

אֵיכָּה, alas! behold! O! an interjection of a wide use. אֵיכָּה שֶׁכָּבִי לֹא אָמַרְתִּי לָךְ הָא מֵלָחָה (Shabb. 152.; Yebam. 46., B. M. 73:), Lo! if I had been dead I could not have told you this thing; אֵיכָּה וְלָדָתָ לִי הָדָא כְּרָסָא אֲדִירֵיהֶם (Yebamoth 65:), look, thou wouldst have borne unto me yet another pair of children.* אֵיכָּה הִשְׁתָּא (Bera. 25:), now see! had I not come, you would have brought my son into danger; אֵיכָּה הִשְׁתָּא אִישְׁתָּלֵּא וְאָמַרְתִּי לָךְ (Bezah 4:), now! I had been amiss, and would have told you; אֵיכָּה הִשְׁתָּא מְנַעַתָּן מִהָאֵי בְּרָכָה (Chagg. 5:), Oh! thou wouldst have deprived me of this benediction! אֵיכָּה הִשְׁתָּא סְפִירוֹתֵי לְהוֹי אִיסוּרָא לְבָנֵי בֵּרְתָּ (Chull. 95:), Now see! you would have fed my daughter's sons with prohibited food! אֵיכָּה זָמְמָא נָפַל בְּפִימִיָּה דְּמֵאן דְּסִנִּי לִי וְלֹא אָמַר כִּי הָא מֵלָחָה (Sanh. 107.), O! that there were a bridle put in the mouth of mine enemy (*i.e.*, pr. euphemism, in my mouth), so that he could not have uttered a word such as that! **

* In sense of wishing; so also רָשִׁי t. t. a.

** The author here continues in deriving אֵיכָּה from אָכַל, to eat. I think this

אֱלֹהֵי יִשְׂרָאֵל, God Israel's! by God! Instead of this R. Yochanan used to say somewhat quaintly, לֹאֵלֶּה יִשְׂרָאֵל (Yomah 84:; Abo. zar. 28.).

נֶפֶשׁ רוֹמִי (Pess. 87:), expressing a manner of swearing put in the mouth of a Roman; probably from the Hebr. word נֶפֶשׁ (Prov. 9. 3.), an elevated place, as it is also found in a discussion held entirely in the Hebr. language (Men. 44.), נֶפֶשׁ שֶׁל רוֹמִי. It may possibly signify "by Rome's most exalted temple!" viz., that of Jupiter Optimus Maximus, erected on the Capitol. Other doubtful suggestions I have refuted in my notes to הַפְּלֵאָה שֶׁבְּעֶרְבֵין, Vienna 1859.

הָאֱלֹהִים, by God! (Kiddu. 44:; Nazir 42:; Sanhed. 72., Chull. 54.).

הֵיִי, go on! forwards! (Gittin 34., Shabb. 119.). Is used also as an adverb designating, quickly, hastily (B. K. 84.).

וְיִי, Alas! an exclamation of pain or dread; Greek, οὐαί; L. vae. וְיִי לָנוּ דְּמַיִיחִין (Berach. 31.), woe unto us, that we must die!

חַס, far be it! absit! חַס לִי (Arach. 16:), far from me! חַס לִיה (Kidd. 44:), corresponding to the Hebr. חֲלִילָה (s. Hebr. Gr. § 1144).

יְהֵא רְצוֹנָא (Moed Katan. 5.), let it be the will of God! please to God!

לְחַיִּי (Chagg. 16., Chull. 16.), to life! your health! good luck! à la bonne heure!

מֶרִי דִּיקִי (Zeba. 43., Chull. 90:), Lord of this!. Rashi interprets: Oh, thou creator of this statement! I think it to express: Lord of the world! and דִּיקִי,

definition to be a mere whim of the author, and to repeat it here would as well imply the suggestion of having mistaken it for a philol. truth.

"this," to relate to the earth,—an exclamation accompanied by the gesture of treading on the floor where the excited speaker was standing.

מַרְיָה דְּאַבְרָהָם (Shabb. 22., Keth. 2.), Lord Abraham's!
Great God!

מַרְיָה כָּלָה (Nedar 22 :), Lord of the universe!

מֹשֶׁה, Moses! by Moses! קָאמַרְתָּ, by Moses.
thou hast well spoken! *

נָהִי (Kethu. 103 :), let it be so, though it be so.

Originally the future of the verb הָיָא with נ, according to the Syriac נִהְיָא, let it be.**

הִנָּהּ דְּמַלְכָּא, by the king's crown! † an expression for swearing.

* There is found no swearing by a mortal name, whether in the Talmud or in any other Hebrew book. Rashi, therefore, interprets this מֹשֶׁה as a complimentary expression of deference to the authority which is to be interrogated: so in the above instance, Thou, a second Moses, hast thou well spoken?

** This explanation belongs also to the above-mentioned R. Aebr. Lattes. A.

† הִנָּהּ is undoubtedly the L. toga, the garment worn by the Romans, and הִנָּהּ דְּמַלְכָּא designates the toga praetexta worn by high officers.





~~FEB 10 2004~~

~~SEP 10 2004~~



3 2044 069 570 505

